THE PO-
MAVNDER
of Prayer, Newly made by Thomas Becon.

(*)

ECCLE. 24.

¶ Pleasauntly do Ismell, euē as it wer Cynamome, and swete Balme.

MVSEVM BRITANNICVM



THOMAS BECONVS SACROSAC
TÆ THEOLOGIÆ PROFESSOR.

Oræ expreſſa vides, viuos imitantia vultus.
Quod potuit calamo pictor & arte videt
Mentis quã nullus potuit tibi reddere picti
Effigiem ſcriptis, præbuit ipſe ſuis.

To the moste honorable and vertuous Lady Anne of Cleue, her grace, syster to the hye and myghtye Prynce Wylliam Duke of Cleue. &c. *Thomas Becon* wysheth the fauor of God, long lyfe and continuall health.

AMong many other godly and noble vertues, whiche God by his holy spirit hathgrafted in your graces breast (most honorable Lady) the feruent affection and continuall desyre of prayinge vnto the Lord our God, hath neither the last nor the lest place in you. And as God hath wrought in you by ỳ holy Ghost thys godly

mind to call vpon his holy name with diligent prayer, so lykewise doth your grace stur vp and confyrme that spirituall mocion w̄ the exercise of daily praier, least that godly affeccio̅ shuld be quē-ched, which the holy Ghost hath kindled in your heart. For your grace doth rightwell consider, ẏ God deliteth in nothynge more then in ẏ inuocacion of his blessed name, and in the sacrifice of thankes geuing for his benefits. Where the name of God is diligently called vpon, & most humble and harty thāks geuen vnto him for his fatherly and frendly giftes, there is hys blessing grace and fauoure plenteous, there

is the holy Ghoſt preſent, there is a mery conſcience, ther al thigs proſper, there wanteth no good thing. Contynue therfore (moſt honorable Lady) as ye haue godly begun, both you and all your faithful family to call on the glorious name of the Lord our God with feruent prayer, and forget not to be thankfull vnto hym for hys beneſites, wherwith aboue many other he hath richly enduced your grace. So ſhal he be your louing Lord & gracious God, your fauorable father and ſtrōg ſhilde. So ſhall he make your grace to proſper in al your doings, & bleſſe you both with longlyfe and much

honor. And that your grace may haue at hand conuenient prayers to pray vnto the Lord our God I thought it good, consyderyng your graces manifold vertues, to geue vnto you this my Commaunder of prayer, wherein are breefly contayned suche godly prayers as are most mete in this our age to be vsed of all degrees and estates, most humbly beseching your grace to take in good part this my rude and bolde enterprise according to your accustomed gentlenesse. God, whose glory you hartely loue, whose word you toifully embrace, whose name you earnestly call vppon: mought

mought bouchesake to preserue
your grace in continuall
health and encrease
of honoure.
Amen.

*

Your Graces most humble and
faithfull Oratoure Thomas
Becon.

¶ The Pomaũder of Prayer.

¶ A Prayer for the morning.

I Render vnto thee (O heauenly father) most hartye thankes, by thy deare sonne Jesus Christ, that this night past thou hast vouchedsafe of thy fatherlye goodnes to preserue me from all euill, & to geue my bodye rest and slepe: I now most entierly beseche thee ỹ as thou hast raised vp this my body frõ slepe, so likewise thou wylt delyuer my mynde from the slepe of synne, and from

the darkneſſe of this woꝛld, that I walking in the lyght of thy bleſſed woꝛde, maye onely doo that is pleaſaunt in thy ſight, pꝛofitable to my neighbour, and healthfull to my ſoule. Amen.

¶ A pꝛayer foꝛ ỳ Euening.

Moſt humbly thanke the (O mercifull Father) foꝛ pꝛeſeruinge me this day frō all miſfoꝛtunes, and foꝛ thy other benefites wherewyth thou haſt plēteouſly bleſſed me. I beſeche ỳ foꝛgeue me al my ſinnes, wherwyth I

haue offended thy fatherlye goodnes from the very beginnig of my lyfe vnto this preſent houre, and take me this night into thy tuicion, ẏ myne enemies maye haue no power ouer me, but that my body enioyinge a ſweet ſlepe, my minde may continually watch vnto thee, and through fayth beholde thy bleſſed maieſty with a perfect hope after this frayle & tranſitory lyfe, to poſſeſſe ẏ immortal and heauenly lyfe, where thou glorioufly lyueſt

and reignest with thy onlye begotten sonne and ỳ holye Ghost one true and euerlastyng God, worldes without ende. Amen.

A prayer for the forgeuenes of synne.

O My Lord and onely sauior Jesu Christ, which camest into thys worlde to take away the heuy burdēs of them that were loden, to seke that was lost, to call synners vnto repentaunce, to geue euerlastynge lyfe to the faithfull, and to be a me-

diatoz betwene God the fa-
ther and vs: I pooze & wzet-
ched ſinner from the verye
hart lament, and inwardly
bewayle my ſynnefull and
wzetched lyfe, deſiryng the
foz thy pzomyſe ſake accoz-
ding to thy mercyfull wont,
to be my mediatour and ad-
uocate vnto God the father,
that he maye fozgeue me all
mine olde ſinnes, & ſo wholy
poſſeſſe my hart by his bleſ-
ſed ſpirite, that he mai defēde
me, agaīſt al perils to come,
which the diuel, the wozld oz

the flesh imagineth against me, and so chaunge me into a new man, that mine olde sinnes being wyped awaye in thi pzecious bloud, I may walke frō vertue to vertue vnto the glozy and pzaise of his blessed name. Amen.

A pzayer vnto God the father.

THy dearly beloued sōne (O most louing father) taught vs in hys holy Gospel, that to know the to be ý alone true God, is euerlasting lyfe. Graunt therfoze

we beseche thee, ꝑ we may truly knowe thee, euen as we are taught by thy holye word, beleue with the hart, and cõfesse with the mouth, that thou alone art the true liuing and immortall God our heauẽly father, our maker, our preseruer, and our defender, that we thus beleuing and confessing maye through thy sonne Christ become heires of euerlastyng lyfe. And as we thus beleue and confesse of thee: so geue vs grace to shew forth thys

our faith by godly conuersacion and vertuous liuing, ỹ mẽ seeing our goodwozkes, may glozify thee our heuẽly father, to whom be pzayse foz euer. Amen.

¶ A pzayer vnto God the sonne.

O Lozd Iesu chzist ỹ sõne of ỹ liuing God, yea, very God himself begottẽ of god ỹ father frõ euerlasting & continuing true & immoztal God wozlds wout end by thee al thigs wer made both in heauen and in earth, bi thee also they be cõserued & kept in a goodly

order, thou art the brycht
nesse of thy fathers glory
thou art the verye image of
hys substãce, in thee are hid
al ẏ treasures of wysedome
and knowledge, in ẏ dwel-
leth al fulnes, by thee ar we
reconcyled to God ẏ father,
by thee ar we sette at peace
with him, through ẏ bloud
of thi crosse, bi thee haue we
free accesse vnto ẏ glorious
throne of Gods maiestye, &
by thee are we brought in
through faith vnto his gra-
ce, wherin we stãde and re

Remember thy frend

ioyce, in hope of the glory of God: we thanke thee for all thy benefytes, & moste humbly beseeche thee to geue vs grace faithfully to beleue in thee, stedfastly to confesse thee true God and true mã, earnestlye to acknowledge thee our alone redemer, sauiour, Satisfier, Recõciler, Intercessor, Mediator and Aduocate that we altogether depending on thee and thy merites, on thy blessed passion, precious death and

glorious resurrection, maye studye throughe thy grace, so to order our lyfe in true holines and innocency, that at the day of iudgement thou mayst present vs both body and soule vnto thy heauenly father, and so for euer and euer placevs in thi glorious kingdome. Amen.

¶ Unto God the holy ghost.

O Holy and blessed spirit, which being true and euerlasting God, with God the father and God ẏ sonne procedest from them bothe

full of maiestie and power, which also with thy heauēly breath quyckenest ỳ mīdes of thē that afore were dead through sinne, makest mery the hartes of ỳ faithful penitent, bringest into ỳ waye of truth al suche as haue erred and are deceyued, settest at one such as wer at debate, cōforte st the soules of them ỳ hūger and thirst after righteousnes and plenteously enrichest them wᵗ diuers giftes, whyche pray vnto thee

in the name of Jesu Christ: Purifye our hartes we beseeche thee with the fyre of thy loue, mortify in vs what soeuer is not thine, renue & garnische our mindes with thy heauenly benefites and spirituall giftes, that they may be made thy temples, leade vs into all necessary trueth, suffer vs not to be caried about with diuers & straunge doctryne, but alway to remaine in that doctryne, wherof thou alone art ỳ authoꝛ, enarme our soules

against the crafty assaultes of suttil Satan, against the vain pleasures of the wicked world, and against the leude lustes of filthy flesche, that we beeing replenished with thy holy breath, may doo ỹ oneli, whiche is acceptable in thy godly sight. Amen.

¶ Particular prayers to be sayed of the Magistrates.

FOrasmuch as it is thy godli pleasure (O king of kinges, and Lorde of Lordes) to appoint me among other a ru-

ler of thy people, geue me grace I beseeche thee, so to minister the commō weale, and so to execute my office, ỹ I may please thee, and hurt no man in all my doinges, but iudge equally and iustly, rule according to thy wyll, shewe my self a father vnto thy people, and so behaue my self in all myne enterprises, ỹ I seking thy glory, ỹ furtheraunce of thy blessed gospel, & the weale of ỹ subiectes, may (when thou shalt render to

euery man accoꝛding to hys deeds) be found blameles in thy ſight, thꝛough Jeſus Chꝛiſt our Loꝛd. Amen.

¶ Of the miniſters of Gods woꝛd.

Thou hygh Pꝛieſt and Oeuerlaſting biſhop Jeſus Chꝛiſt, the alone teacher of all godly trueth, and the onely Curate of oure ſoules, whyche by thy holye woꝛde haſt appointed ſome of thy congregacion to be Miniſters and Pꝛeachers of thy bleſſed lawe and Gloꝛyous

goſpell, ẏ by this meanes, the holy ghoſt alſo wozking, they may call ſynners vnto repentaunce, pzeache remiſſion of ſynnes in thy name, perſwade vnto vertue, and diſſwade frō vice: fozaſmuch as it hath pleaſed thee to cal me an vnpzofitable ſeruaūt vnto that holy office of miniſtracion, and to make me a preacher of thy wozde: I moſte humbly beſeeche thee, to geue me thy holy ſpirite, whiche may lead me in to all trueth, inſtruct me with the

knowledge of thy holi miſte-
ries, and through his hea-
uenly inſpiracion ſo prepare
my harte, and order my tũg,
that I may neyther thinke,
breath, nor ſpeak any thyng,
but that may turne vnto thy
glory and the edifying of thy
flock. Graunt alſo that what
ſoeuer I preache in word, I
may fulfil the ſame in worke
vnto the example of that thy
flock, which thou haſte pur-
chaſed w̃ thi precious bloud,
ỹ when thou the cheef ſhepe-
heard ſhalt appeare I beyng

found faithfull in my office, mat through thi goodnes receiue ỹ incorruptible crown of glory. Amen.

¶ Of Subiectes or Commens.

AS it is thy godly appoitment (O Lorde God) ỹ sum should bear rule in this worlde to see thy glorye set forth, and the commõ peace kepte, so it is thy pleasure againe, that some should be subiectes and inferiours to other in theyr vocation, although before thee there is no

no respecte of persons. And forasmuch as it is thy good wil to appoint me in the nũber of subiectes, I beseeche thee to geue me a faithfull & an obediẽt hart vnto the hye powers, ỹ there may be foũd in me no disobedience, no vnfaithfulnes no reasõ, no falshod, no dissimulacion, no insurrectiõ, no cõmociõ, no cõspiracy, nor anikind of rebelliõ in word or in dede agaīst the ciuil magistrates but all faithfulnes, obediẽce, quietnes, subiectiõ, humility, and

whatsoeuer els becommeth a subiecte, that I liuig here in all lowlinesse of mynde may at the last day through thy fauoure be lifted vp vnto euerlasting glory, where thou with the father and ꝑ holy ghost liuest & raignest very God for euer. Amen.

¶ Of Fathers and Mothers.

THe frute of the wombe & the multitude of childrē is thy gifte and blessing (O Lorde) geuen to this ende ꝑ they may liue to thy glory & the cōmodity of their neigh-

bour. For asmuche therfore as thou of thy goodnes hast geuen me children, I beseeche thee geue me also grace to traine them vp euen from theyr Cradels in thy nourtoure & doctrine, in thy holy lawes & blessed ordinaũces, that from theyr very yonge age they may know thee, beleue in thee, feare & loue thee, and diligently walke in thy commaundements, vnto the praise of thy glorious name. Amen.

¶ Of Children.

THou haſte geuen a com=
maundemēt in thy law,
O heauēly father, that chil=
dren ſhould honour theyr fa=
thers and mothers, I moſte
humbly beſeeche thee, ther=
fore to breath thy holy ſpirit
into my breſt, that I maye
reuerence and honoure my
father & mother not oneli wt
outward geſtures of mi bo=
dy, but alſo with the vnfay=
ned affeccio of the hart, loue
them, obey them, pray for
them, help them, and doo for
thē, both in worde and dede,

whatsoeuer lyeth in my power, that thou seeing myne vnfayned harty good wil toward my Parentes mayst become my louing heauenly father, & number me among those thy children, whō thou hast appointed (from euerlasting) heires of thy glorious kyngdom, through thy welbeloued sonne Jesus Christ our Lord. Amen.

¶ Of Masters.

Thy commaundement is by thine holy Apostle (O most merciful Lord Christ, ỹ

maſters ſhould entreat their ſeruauntes gently, puttyng away threatninges, & doing that vnto thē, whiche is iuſt and equal, forasmuch as we also haue a maiſter in heauē with whom there is no reſpect of perſones. Graūt I moſte hartely pray thee, I may ſo order my ſeruauntes that I attēpt none vnrighteouſnes againſt them, but ſo vſe my rule and authority ouer thē, that I may alway remember that thou art the common Lord of all, and we

all thy seruauntes, again ẏ I ma inot forget that we be all brothers hauing one father which is in heauē, and look for one glorious kingdome, where thou with the father and the holy Ghost liuest and raygnest true and euerlastyng God for euer. Amen.

¶ Of Seruauntes.

O Lord we are cōmaunded by thy blessed Apostles, that we should honour & obey our bodely masters

with fear and trembling not onely if they be good & courteous, but also though they be froward, and serue them not vnto the eye as mē pleasers, but with singlenes of hart, not churlishly answering them againe, nor picking, stealing, or conueying awaye anye parte of theyr goods vniustli, but shewing all good faythfulnes vnto our masters, as though we serued God and not men. Graunt me grace, I moste humbly beseeche thee, so to

serue my master and my superiours, that there may be found no fault in me but ỹ I behauing my self vprightly, iustly, faithfully and truli in my vocacion, maye doo worship to the doctrine of thee my God and Sauiour in all things. Amen.

¶ Of Mayds.

There is nothing that becommeth a mayd better thē silence, shamefastnes & chastitye of bothe body and mynde. For these thynges

beig once loſt, ſhe is no moze a maid but a Strompet in the ſight of God: howſoeuer ſhe diſgiſeth her ſelfe & diſſembleth with the woꝛld I therfoꝛe moſte humbly beſeeche thee (O merciful Father) from whom commeth euery good and perfect gift, and without whom we are able to doo nothing, ẏ thou wilt ſo oꝛder my tong, and diſpoſe my talke ẏ I ſpeak nothing but that become mi ſtate, age and perſon, nether that I delight to heare any

talk, that might in any point moue me to lewdnes, seeyng that euil words corrupt good maners. Geue me also such shamefastnes as may plunk me away from the delectacion either of thinking, speaking, hearing, seing, or doing euil, that my whole delight may be in vertue, in godlines in eschewing ydlenes, in geuing my selfe continually to some godly exercyse, but aboue all thinges in thinking and speaking of thee in rea-

ding thy blessed worde and heauenly law, which is a lã-tern to my feet and a light to mi pathes. Moreouer suf-fer neyther my minde to be defiled with euil thoughts nor my body to be corrupted with any kinde of vnclẽnes, but geue me grace so to order my self in exchewing idlenes and wanton wicked cõpany, ỳ my mynde being free from euill affectes, and my bodye cleare from all vnclennes, I may be found a mete temple for the holy Ghost to inhabit

and if it bee thi good pleasure hereafter to call me vnto the honorable state of Matrimony, ỹ I may bring also vnto my husbande a pure and vndefiled body, and so liue with him in thi feare vnto ỹ praise and glorio of thy blessed name. Amen.

¶ Of Singlemen.

LOrd thou hast commaunded by thine holi Apostle, that we should abstaine from fornication, and that euerye one of vs shoulde knowe

how to keep his vessel, that is to say his body in holines and honour and not in the lust of concupiscence: as doo the heathen whiche knowe not God: I beseeche thee geue me grace to behaue my selfe accoꝛding to thys thy holy commaundemente. that in this time of my single lyfe I defile not my body wᵗ whoꝛedom oꝛ with ani other vnclennes: but so oꝛder my self with all honesty: and purenes of life, that I may glorify thee my Loꝛd God both

in body and spirite. Amen.

¶ Of Husbandes.

FOr asmuche (O heauenly father, as thou hast called me from the single lyfe vnto the holy state of honourable wedlocke, which is thy good and blessed ordinaũce for all them to liue in, that haue not the gift of continẽcy, and hast geuen me a woman to wyfe, that I liuing with her in thy feare mai auoid al vnclẽnes, I moste hartelye pray thee geue me grace to liue with her accordinge to thy godly

pleasure. Kil in me al filthy & fleshly lustes. Sucker me not to delyght in any straunge flesche, but to content my self onely with her loue, to loue her as Christe loued the congregacion, to cherische her as I wold cherische mine owne body, to prouide for her according to my ability, to instruct her with ỳ knowledge of thy blessed worde, quietly and peaceably to liue with her, and to agree together in suche perfecte concorde and vnitie, as is founde among

many members in one body' seing now ỹ we also are no-more two, but one flesche, that other seeyng our godly and quiet conuersacion, may herby be prouoked to forsake theyr filthy liuing, & so embrace the holy state of honorable wedlock vnto ỹ glori & praise of thi holi name. Amē.

¶ Of Wyues.

O Lord forasmuch as thou of thy Fatherly goodnes hast vouchedsafe to keep me from my tender age vnto thys presente and hast, now

called me from mi single life vnto the holy state of honorable wedlock, that I liuing therein, might according to thine ordinaunce bring forth childrē vnto thy glori: Geue me grace I moste entierlye beseche thee to walke, worthy of mi vocacion, to knowledge my husbande to be my head, to be subiect vnto him, to learn thy blessed word of him, to reuerēce him, to obey him, to please him, to be ruled by him, peaceably and quietly to liue with him, to

weare ſuche apparell as is mete for mi degree, and bi no meanes to delight in coſtly Jewels and proud galaunt veſtures, but alway to vſe ſuche clothing as become a ſober Chriſten woman, circumſpectly & warely to look vnto my houſholde, that nothing periſh through my negligence, and alwayes haue a diligent eye, that no diſhoneſty, no wickednes, no vngodlynes be cõmitted in my houſe, but ẏ in it all thinges be ordeined according to thy

holy wil, whiche art worthy all honour, glory and prayse for euer and euer. Amen.

¶ Of Housholders.

TO haue childrē and seruaunts, is thy blessinge (O Lord) but not to order thē according to thy word, deserueth thy dredful curse. Graunt therfore, that as ỹ hast blessed me with an household, so I may diligentlye watche that nothing becommitted of ỹ same that might offend thy fatherli goodnes, and be an occasion of tur-

ning thi blessing into curssig but that so manias thou hast cõmitted to my charge, may exchew all vice, embrace all vertue, lyue in thy feare, call vpon thi holi name, learn thi blessed commaundementes, heare thy holy worde, and auoyding idlenes diligentlye execute them selues euerye one in his office according to theyr vocacion and callyng vnto the glorye of thy moste honorable name. Amen.

¶ Of all Christians.

Albeit (O heauenly Father)

all we that vnfaynedly pro-
fesse thy holy religion, and
faithfully call on thy blessed
name, are thy sonnes and
heyres of euerlasting glory,
yet as all the members of a
body haue not one office, so
likewyse we being many &
making one body (whereof
thy dearely beloued Sonne
is the head) haue not all one
gifte, neyther are we all cal-
led to one office, but as it
hath pleased ỹ to distribute,
so receyue we. We therfore
moste humbly pray thee, to

ſend the ſpirit of loue & con-
coꝛd amõg vs, that without
any diſoꝛder oꝛ debate, euerī
one of vs may be content wᵗ
our calling, quietly lyue in ẏ
ſame, ſtudy to doo good vn-
to all men by the true and
diligẽt exerciſe therof with-
out to muche ſeking of our
owne pꝛiuat gain, & ſo oꝛder
our lyfe in all points accoꝛ-
ding to thy godly will, that
by wel doing we mai ſtop ẏ
mouthes of ſuch fooliſh and
ignoꝛaunt people, as repoꝛt

us to be euill doers, & cause
thē through our good workes
to glorify thee our Lord god
in ỳ day of visitacion. Amen.

¶ For the Grace & fauour
of God.

WHosoeuer liueth wout thy grace & fauour (O moste gracious and fauorable Lorde) although for a time he wallowe in all kinde of fleshely pleasures, and abound with to muche worldly ryches, yet is he nothing els but ỳ wretched bond slaue of sathan, &

the vſle dūghil of ſyn. Al his pleaſure is extreme poiſon, all his welth is nothing but plain beggeri. For what felicitie can ther be, where thy grace and fauour wanteth? But where thi grace and fauour is preſent (though the Deuel roar, the world rage, ỳ fleſh ſwel) ther is true bliſſednes, vnfained pleaſure & cōtinual welth. Pour down therfore thi heauēly grace & fatherly fauour vpō vs, that we beeynge aſſured of thy

fauorable goodnes towards vs may reioyce and glory in thee, and haue mery hartes when so euer we be most assailed with any kinde of aduersitie, be it pouerty or sickenes, losse of freends, or persecucion for thy names sake, to whom be glorye for euer. Amen.

¶ For the gift of the holy Ghost.

SO frayl is our nature, so vile is our flesh, so lewd is our hart, so corrupt are our affects, so wicked are al our thoughts euen frō our child

hod vpward, ẏ of our ſelues we can nether thinck, breath, ſpeak or doo any thing ẏ is praiſe worthy in thy ſight (O heauenly father) yea, except thou dooſt aſſiſt vs with thy mercifull goodnes all things are ſo far out of frame in vs, that we ſe nothing preſent in our ſelues but thy heauy diſpleaſure and eternal damnacion. Vouchſafe therfore (O ſwete father, to ſend thy holy ſpirite vnto vs, whiche may make vs new creatures, pur

away frō vs al fleshly lustes, fil our harts w̄ new affects & spiritual mocions, & so altogether renew vs bothe in body & soule through his godly inspiracion, y̆ we may dye vnto olde Adam, & lyue vnto thee in newnes of lyfe seruynge thee our Lorde God in holines and righteousnes all y̆ daies of our lyfe. Amen.

¶ For the true knowledge of our selues.

IT is written in thy holye Gospel, moste louing Sauiour y̆ thou cammest into

this worlde not to call ẏ righteous, that is such as iustifie thē selues, but sinners vnto repentaunce. Suffer me not therfore (o lord) to be in ẏ nūber of those iusticiaris, which boasting their owne righteousnes, theyr owne wurks, and merits, despise that righteousnes that commeth by faith, whiche alone is alowable before thee. Giue me grace to knowe & to knowledge my selfe as I am euen ẏ sonne of wrath by nature, a

wzetched ſynner, and an vn
pzofitable ſeruaunt, & wholy
to depend on thy mercifull
goodnes with ſtrõg and vn-
ſhaken faith, ỹ in this wozld,
thou mayeſt continually call
me vnto true repentaunce,
ſeeyng I continually ſinne,
and in ỹ wozlde to come bzig
me vnto euerlaſting glozye.
Amen.

¶ Foz a pure and clene hart.

The hart of man naturalli
is lewd and vnſearchea-
ble thzough the multitude of
ſinns, which as in a ſtinking

dūghil lyeth buried in it, in ſo much that no man is able to ſay: mi hart is ćlene and I am cleane from ſyn. Remoue from me therfoze (O heauēly Father) my leud, ſtony, ſtuburn, ſtincking and vnfaithfull hart. Creat in me a clene hart free from al noiſom and vngodly thoughts. Bzeath into my hart by thy holy ſpirit, godly and ſpirituall mocions, that out of the good treaſure of the hart, I maye bzing foozth good things vnto the pzaiſe and glozy of thy

name. Amen.

¶ For a quiet conſcience.

THe wicked is like a ragig ſea whyche is neuer in quiet, neither is ther ani peace to the vngodly, but ſuch as loue thy law (O Lorde) they haue plenty of peace, they haue quiet mindes and contented conſciences, whiche is the greateſt treaſure vnder ỹ Sun geuē of thee to ſo mani as ſeek it at thy hand wyth true faith & cōtinuall praier. Gyue me (O Lord) that ioyfull Jewell, euen a quyet

mynde and a free mery con-
science ẏ I beeing free from
the damnable accusacions of
Sathã, from the crafty pers-
wacions of the worlde, from
the subtil entysements of the
flesh, from the heauy curs of
the law, and fully perswaded
of thy merciful goodnes to-
ward me through faith in thy
Sonne Christe Jelu, may
quietly serue thee both bodi-
ly and ghostly in holines and
rightuousnes al the dayes of
my lyfe. Amen.

¶ For Faith.

FOrasmuche as nothig pleaseth thee, that is doon wout faith, appereit before the blinde world neuer so beautyful and commendable, but is counted in thy sight sinfull and damnable, yea the selfe syn and damnacion, this is moste humbly to desyre thee (O father) for Christes sake, to breathe into my hart bi thi Spirit, this moste precious and singular gifte of faith, which worketh by Charity, whereby also we ar iustified and receiued into thy fauor,

ye I truly beleeuing in thee, and fully perſwaded of the trueth of thy holy word, may be made thy ſonne and inheritour of euerlaſting glorye, throughe Jeſu Chryſte our Lorde. Amen.

¶ For Charitie.

THy cogniſaunce & badge, whereby thy Diſciples are knowen (O Lorde & ſauiour Jeſu Chriſte) is charitie or loue, which cometh out of a pure hart, and of a good conſcience, and of faith vnfayned. I pray thee therfore

gyue me this Christen loue, and perfect charitie, that I may loue thee my Lord God with all my hart, with al my minde, with all my soule, and with all my strēgths, dooing alway of very loue ẏ onely, whiche is pleasaunte in thy sight: again that I may loue my neighbour and Christen Brother as my self, wishing as well to him as to my self, ā redy at al tymes to doo for him, what so euer lieth in my power, that when we al shal

stand

stād before thy dreadful iudgyng place, I beeing knowē by thy badge, may be nūbred among thy disciples, and so through thy mercye receyue the reward of eternall glory. Amen.

¶ For Pacience.

When thou liuedst in thys world (O Lorde) Christe, thou shewedst thy self a mere mirrour of perfect pacience sufferig quietly not ẏ spiteful words, but also ẏ cruel dedes of thi most cruel enemies forgeuing thē & prayīg for thē,

whiche moste tyranlike hãd-
led thee. Giue me grace (O
thou moste meek and louing
lamb of God) to folow this
thy pacience, quietly to bear
the slaunderous wordes of
mine aduersaries, pacientl
to suffer the cruel dedes of
mine enemies, to forgiuethẽ,
to pray for them, yea, to doo
good for thẽ, & by no meanes
to go about once to auenge
my selfe, but rather giue pla-
ce vnto wrath, seeing ẏ ven-
geaunce is thine, and ẏ wilt
reward, seing also that thou

helpest them to their right that suffer wrong, that I thus paciently suffering all euils, may after ward raign with thee in glory. Amen.

For Humilitie.

What haue we, O heauēly Father, that we haue not receyued? Euery good gyfte, and euery perfect gift is frō aboue and cometh downe from thee, which art the father of lightes. Seyng then all þ we haue is thine whether it pertaine to the body

or to the soule, how can we be
proud, and boast our selues of
that whiche is none of our
owne seing also y as to geue,
so to take away againe thou
art able and wilt, whēsoeuer
thy gifts be abused, and thou
not knowledged to be the gi-
uer of them. Take therfore a-
way from me all pride & hau-
tynesse of mynd and graffe
in me true humilitie, that I
may knowledge thee the gi-
uer of al good thynges, be thāk
full vnto thee for them, & vse
them

them vnto thy glorye and the prokyte of my neygh-boure. Graunt also, that all my glorye and reioykynge maye bee in no earthly creatures, but in thee alone whiche doost mercy, equitie, and ryghtuousnes vpon earth. To thee alone be all glory. Amen.

For Mercifulnes.

Thy deerelye beloued sone in his holy Gospell exhorted vs to be mercyfull

euē as thou our heauenly Fa-
ther art merciful and promi-
sest that if we be merciful to
other, we shall obtaine merci
of thee, which art the father of
mercies, and God of al conso-
lacion. Graunt therfore that
forasmuch as thou art oure
Father, and we thy childzen,
we may resemble thee in all
our life and conuersaciō, and
that as thou art beneficial &
liberal, not onlito ỹ good, but
also to the euil: so we likewise
mai shew our selues merciful
gentil

gentil and liberall to so many as haue nede of our healp, þ at the dredful day of dome we may be found in the number of those merciful, whom thou shalt appoint by thy onely begotten sonne to go into euerlasting lyfe, to whō with thee and the holy ghost be all honour and praise. Amen.

For true godlynes.

IN thy law (O thou maker of heauen and earth) thou hast appoynted vs a waye to walke in, and hast commañ-

ded that we shuld tourn neither on the right hand, nor on the left, but doo according to thy good will and pleasure, with out adding of our own good entents and fleshly imaginacions. As thou hast cõmaunded, so giue me grace good Lorde, to doo. Let me neither followe mine owne will, nor the fancies of other men, neither let me be begiled with the vilar of olde customes, long vsages, fathers, decres, auncient lawes, nor any

any other thing that fighteth with thy holy ordinaunces a blessed commaundemẽt, but faithfully beleue & stedfastly confes ſ, to be the true godlines, which is learned in thy holy Bible, & according vnto that to order my life vnto the praise of thy holy name. Amẽ.

For the true vnderstanding of Gods word.

O Lorde as thou alone art the Authour of the holy scriptures, so lykewyse can no manne, although neuer

so wise, politike and learned, vnderstand them, except he be taught by thy holy spiryt, which alone is the Scholemaster to lead the faithfull into all truth. Vouchesafe therfore I moste humbly beseeche thee to breath into my hart thy blessed Spirit, whiche may renew the senses of my minde, open my wits, reuele vnto me the true vnderstāding of thy holy misteries, and plant in me such a certaine and infallyble knowledge

ledge of thy truthe, that no subtyll perswasyon of mans wysdom may pluck me from thy truth, but that as I haue lerned the true vnderstãding of thy blessed wyll, so I may remayne in the same continually, come lyfe, come death, vnto the glory of thy blessed name. Amen.

For a lyfe agreable to our knowledge.

AS I haue prayd vnto thee (O heauenly Father) to be taught the true vnderstãding of

of thi blessed word by thi holy spirit, so I moste entierly beseech thee to giue me grace to lead a lyfe agreable to my knowledge. Suffer me not, to be of the number of them which proues that they know God with theyr mouth, but deny hym with theyr dedes. Let me not be lyke vnto that sonne which sayd vnto hys father, that he would labour in his vineyeard, and yet labored nothing at al, but went abrode loitering idely. Make

me

ine rather lyke vnto that good and fruteful land which yeldeth agayne her sede with great increase, that men se-ing my good workes, maye glorify thee my heauenly fa-ther Amen.

For the health of the body

I Fele in my selfe (O merci-full Sauiour) how gre-uous a pryson thys my body is vnto my Soule, which contynually wysheth to be loosoned oute of thys vyle carcasse and to coine vnto thee

thee, seeing it hath heere no reste, but is at euery houre vexed wyth the filthy lustes of the flesh, wyth the wicked assaultes of the deuyll and the worlde, and is neuer at quiet but alway in daunger to be ouercome of her enemyes, were it not preserued of thy goodnes by the ministery and seruice doing of thy holy Angels. Notwythstãding (O most louing lord) forasmuch as it is thy good pleasure that my bodye and soule

soule shall styl remain heere
together as yet in this vale of
mysery: I beseche thee to pre-
serue my soule from all vyce,
and my body from al sycknes
that Ienoying through thy
benefyte the welth bothe of
body and soule, maye be the
more able to serue thee & my
neighbour in such works as
are acceptable in thy sighte.
Amen

For a good name.

NOthing becomeryth ỹ pro-
fession of thy name bet-
ter

ter(O heauenly Father) the
so to behaue hym selfe accor-
dyng to hys professyon, that
he maye be well reported of
them, that be of the houshold
of Faith, yea such synceritie
and purenes of lyfe ought to
be in them which profes thy
holy name, that the very ad-
uersaryes of thy truth should
be ashamed once to mutter a
gaynst them. Giue me grace
therfore I moste intierly de-
syre thee soo to fraine my
lyfe accordinge to the rule of
thy

thy blessed word, that I may giue no man occasyō to speak euill of me, but rather so lyue in my vocacion, that I may be an exsample to other, to liue Godly and vertuously vnto the honour and praise of thy glorious name. Amen.

For a competent liuing.

ALthough I doubt not of thy fatherly prouision for this my poore & nedy lyfe, yet for as much as ỹ hast bothe commaunded and taught me by thy deere Sonne to praye vnto thee for thinges

necessary for thys my lyfe. I
am bolde at this present to
come vnto thi diuine maiestie
moste humblye beseching thee
that as thou hast geuen me
lyfe, so thou wylte giue me
meat and drincke to sustayn
the same. Again as thou hast
geuē me a body, so thou wilt
gyue me clothes to couer it,
that I hauing sufficyent for
my liuing, may the more fre
ly & with the quieter minde
apply myselfe vnto thy ser-
uice and honour. Amen,

For

¶ For a pacient and thankfull hart in sicknes,

WHō thou louest (O lorde) him doost thou chasten, yea euery sōne that thou receiuest, thou scourgest, & in so dooing: thou offerest thy self vnto him, as a father vnto his Sōne. For what sōne is he whom the father chastneth not? Graunt therfore I moste hartely pray thee, that whēsoeuer thou layest thy cros on me, and visitest me with thy louing scourge

of ſickneſ. I may by no meanes ſtriue againſt thy fatherly pleaſure, but pacientlyꝫ thankfully abide thy chaſtiſemẽt, euer being perſwaded, that it is forꝫ ẏ helth bothe of my body and ſoule, ꝫ that by this meanes thou wurkeſt my ſaluacion, ſubdueſt the fleſhe vnto the ſpirit, ꝫ makeſt me a new creature, that I may hereafter ſerue thee the moze freely, ꝫ cõtinue in thy fear vnto my lyfes ende. Amen.

¶ For strength against the deuell, the world, and the flesh.

O Lorde God, the Diuell goeth about like a roring Lyõ, seeking whom he may deuour. The Flesh lusteth against the Spirite. The world perswadeth vnto vanities, ỹ we may forget thee our Lorde God, & so for euer be dãned. Thus are we miserably on euery side beseeged of cruell & vnrestful enemies, & like at euery moment to perish, if we be

not defended with thy godly power against their tirãny. Therfore poore & wretched siner dispairig of mine owne strengthes, whiche indeed are none, moste hartely pray thee to endue me wt strẽgth from aboue, that I may bee able through thy help with strong faith to resist Satã, with feruẽt prayer to mortify ỹ raging lusts of the Flesh, with continuall meditation of thy holy law, to auoyde the foolish va-

vanities & transitory plea-
sures of this wicked world,
that I through thy grace be
ing set at libertie from the
power of mine enemies,
may liue and serue thee in
holines & rightuousnes all
the days of my life. Amen.

¶ For the helpe of Gods
holy Aungels.

AN infinit nũber of wic-
ked Aungels are there,
(O Lorde Christe) whiche
without ceasing seek my de-
structiõ, Against this exce-

dig great multitude of euil spirits, sēd thou me thy blessed and heauenly angels, which may pitche their tēts round about me, & so deliuer me from their tiranny. Thou (o lorde) hast deuoured hel, & ouercom ỹ Prince of darknes with all his ministers, yea and that not for thy self, but for them that beleue in thee. Suffer me not therfore to bee ouercome of Satan, & of his seruaunts, but rather let me triūphe ouer

uer them (ỹ I through strõg faith & the help of the blessed angel hauing the victory of the hellish armi) mai with a ioiful hart sai: Death where is thy stig:hel where is thy victory? Also for euer & euer magnifi thy holy name. Amñ

¶ A prayer to our Lorde Jesus Christe, called *Conditor celi et terræ.*

O Thy maker of heauen and earth, king of kinges, & Lorde of Lordes, whiche of nothing didst ma . . me

to thy image and likenes, & didst redeem me with thine owne precious bloud, whō I a sinner am not wurthy to name, neither to call vpon, neither w̄ my hart to think vpon, humbli I desire thee, and meekly pray thee, that gentli thou doo beholde me thy wicked seruaūt, & haue merci on me, whiche hadest mercy on the womā of Cānane, and of Mari Magdalē, whiche didst forgeue the [illegible]ne, & the theef hanging

ging on ỹ crog. Unto the I confes, O most holy father, my sines which if I would, I cannot hide from thee. Haue mercy on me Chriſte, for I a wretche haue sore of fended thee, in pride, in co= uetousnes, in glotony, in lechery, in vainglory, in ha= tred, in enuy, inadultry, in theft, in lying in backbitig, in sporting, in dissolute and wanton laughing, in idle wurds, in hearing, in ta= sting, in touching, in think= king,

ing, in sleping, in wurking, & in all wayes, in whiche I a fraill man, & moste wretched sinner might sinne. My default, my moste greuous default. Therfore I moste hũbly pray & beseech thy gẽtlenes, which (for my helth) descended frõ heuẽ, whiche didst holde vp king Dauid, that he should not fall into sin. Haue mercy on me, oh Lorde haue merci on me (O Christe) the which didst forgeue Peter, that did forsake thee

thee. Thou art my creatour and my helper, my maker, & my redeemer, mi gouernor, my father, my lord, my god, and my king. Thou art my hope, my truſt, my gouerner, my help, my cõfort, my ſtrength, my defence, my redemption, my life, my helth and my reſurrection. Thou art my ſtedfaſtnes, my refuge or ſuccour, my light & my help. I moſte humbly & hartely deſire and pray thee help me, defed me, make me

ſtrong

strong and cõfort me, make me stedfast, make me mery, geue me light and visit me, reuiue me again, which am dead. For I am thy makig & thy wurk (oh Lorde) despise me not, I am thy seruant thy bondimã, although euill, although vnwurthy, & a sinner. But whatsoeuer I am, whether I bee either good or bad, I am euer thine. Therfore to whom shall I flee, except I flee vnto thee if thou cast me of, who shal

or will receiue me? If thou despise me, & turn thy face from me, who shal look vpon me? Recognise & knowledg me? (although vnworthy (comming to thee, although I be vile & vnclene, for if I be vile and vnclene, thou canst make me clene, If I be sick, thou canst heal me. If I be dead & buried, thou canst reuiue me. For thy merci is much more, thē mine iniquitie, thou cāst forgeue me more thē I can offend.

fēd. Therfore, Oh lorde, doo not cōsider nor haue respect to the number of my sinnes, but accordyng to the greatnes of thy merci forgeue me, and haue mercy on me most wretched sinner. Say vnto my soule, I am thy helth, which saidst: I will not the death of a sinner, but rather that he liue and be conuerted, & turn to thee. Oh lorde bee not angry with me, I pray thee moste meek father for thy great mercy, I most humbly

humbely secheech thee, that thou bring me to the blis, that neuer shall ceas. Amē.

¶ For the glory of heauen.

THe ioyes (o lorde) which thou hast prepared for them ỳ loue thee, no eye hath seen, no eare hath heard neither is any hart able to thik But as the ioyes ar great & vnspeakeable, so ar there few that doo enioy them. For straight is the gate and narow is the way, whiche leadeth vnto life, and few there be that find it.

Notwithstanding, O heauenly father, thou hast a litle flocke, to whom it is thy pleasure to geue ỹ glorious kingdom of heauē. Ther is a certaine number of sheep, that heare thy voice, whom no man is able to pluck out of thy hand, whiche shal neuer perish to whō also thou shalt geue eternall life.

Make me therfore: O lorde of that number, whom thou frō euerlasting hast predestinate to bee saued, whose

names

names also are written in the book of life. Pluck me out of the cõpany of ỳ stinking gotes, which shal stãd on thy left hand & be damned, & place me among those thy sheep, which shal stand on thy right hand and be saued. Graunt me this, o mercifull Father, for thy deere sonnes sake Jesu Christ our Lorde. So shal I enioying this singular benefite at thy hand, & being placed in thy glorious kingdom, sing per

petuall prayses to thy godly maiestie, whiche liuest and reignest with thy deerely beloued sonne, and the holy ghost one true and euerlasting God. &c.

¶ A thanks geuing vnto God for all his benefites.

THy benefites, toward me O moste louing Father, are so great & infinite whether I haue respect vntomy body or vnto my soule, that I finde not in my self how to recompence any part of thine

thine vnspeakable goodnes toward me. But ꝙ whiche needest none of my goods, knowing our beggery, yea ournothing, requirest of vs for a recompẽce of thy kindnes only ꝙ sacrifice of prayse and thanks geuing, o lorde and mercifull father, what wurthi thanks am I poore & wretched sinner able to geue thee? Notwithstãding trusting on thy merci & fauorable kindnes, I offer vnto thee in the name of Christe the sacrifice

of praise, euer thanking the moste hartely for all thy benefites, whiche thou hast bestowed vpon me thine vnprofitable seruaũt from the beginning of my life vnto this presẽt houre, moste hũbly beseeching the to continew thy louing kindnes toward me, and to geue me grace to walke wurthy of this thy fatherly goodnes, that whẽ thou shalt call me out of this carefull life, I may enioy ẏ thy moste singulare

gular & last benefite, whiche is euerlasting glori through Jesus Christe our Lord, to whom with thee and the holi ghost be al honour & praise for euer and euer. Amen.

¶ A praier to be said at the houre of death.

O Lorde Jesu, whiche art the only helth of all mē liuing & the euerlasting life of thē which die in thy faith. I wretched sinner geue and submit my self wholy vnto thy most blessed wil. And I

being sure that the thing cã not perish whiche is cõmitted vnto thy merci. O lord, geue me grace that willingly I may leaue this frayll & wicked flesshe in hope of the resurrection, whiche in better wise shal restore it to me agai, I beseeche thee, moste merciful lorde (Jesus christ) that thou wilt by thy grace make strõg my soule agaīst all temptacions. And that thou wilt couer and defend me with the buckler of thy mer=

mercy against all ỹ assaults of the deuill. I see & knowledge ỹ there is in my self no help of saluation. But al my confidence, hope, & trust is in thy moste mercifull goodnes, I haue no merits nor good wurks, whiche I may alledge before thee. Of my sinns & euill wurks (alas) I see a great hepe, but thorow thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes: but take & accept

accept me for righteous and iust & to be ỹ enheritour of euerlasting life. Thou mercifull Lorde wast borne for my sake, ỹ didst suffer bothe hunger & thirst, for my sake thou didst preache & teache, thou didst pray and fast for my sake, thou didst al good wurks & deeds for my sake. Thou sufferedst mooſt grenous paines and torments for my sake. And finally, thou gauest thy mooſte precious body to die, & thy bloud to be

to be shed on the cros for my sake. Now moste mercifull sauiour, let all these things profit me, whiche thou freely hast geuen me, that hast geuẽ thy self for me. Let thy bloud clense and washe away the spots and foulnes of my sinnes. Let thy righteousnes hide & couer my vnrighteousnes. Let the merites of thy passion & bloud be satisfaction for my sinnes Geue me Lorde thy grace that my faith and saluation in thy

in thy bloud, wauer not in me, but euer be firm & constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie wax not colde in me, finally, that the weakues of my flesh bee not ouercome with fear of death. Graunt me (mercifull sauiour) that whē death hath shut vp the eies of my body, yet that the eyes of my soule may stil beholde and look vpon thee, that when death hath takē away

away the vse of my tung & speech, yet that my hart may cry & say vnto thee. In manus tuas domine commendo spiritum meū, that is to say (O Lorde, into thy hāds I geue and commit my soule. Domine Iesu accipe spiritum meum. Lorde Iesu receiue my soule vnto thee. Amen.

¶ Certain Godly Meditations made in the forme of prayers. by S. *Augustine* whiche if thou wilt rede them quietly with a feruent spirit, they will stir thee muche to deuocion.

¶ A prayer wherin, through cõmemoration of Christes passion, we desire pardon of oure sinnes and continuaunce in vertue and godlines.

BEholde (O pitiful father) thy most pitifull sõne, which suffred for me being so wicked. Behold (o most merciful king) who suffreth, and remember (as thou art louing and kinde) for whom he suffred. Is not this (O my Lorde) that innocent whom although he were thy sonne, thou didst deliuer to redeme & raunsõ a seruant: Is not this the author and beginner of life, whiche being led as a sheep to bee killed, & beeing made obediẽt to thee, euen

uen vnto death, was not afraid to take vpō him the moste cruell and sharp kinde of death? Cal to remembraunce (O thou distributor of all helth) that this is he whom (althoughe thou didest beget him by thy power, yet not withstanding) thou wouldest haue to bee made partaker of mine infirmitie and weaknes. Truly this same is thy Godhed whiche did take vpō him my nature, whiche was hanged vppō the gibbet of tourment or cros, whiche in the flesche whiche he had taken vpon him, did suffer sorowful punishment. Turn the eyes of thy maiestie (O Lord my God

God) toward the wurk of thine vnspeakeable pitie. Look vpō thy deere sonne, whose whole body is stretched forth. Mark ý harmles and pure hands whiche doo drop and distill down innocent bloud. And I beseeche thee, bee pacified and pardon the wicked dedes whiche my hands haue cō-mitted. Consider his bare & naked side, being thrust thorow cruelly with a spear, and renue and wash me with the holy fountain or well which I beleeue did flow from thens. Mark the vnspotted feet which haue not stand in the way of sinners, but alway haue walked in thy law, how thei are

per

perced thorow w̄ sharp nailes, & make perfect my steps in thy paths, and make me (of thy louing kindnes) to hate all wayes of iniquitie. Remoue from me the way of iniquitie, and make me (of thy mercy) to chuse ẏ way of truth. I beseeche thee (o king of holy men) by this holy one of all holy ones, & by this my redemer: to make me run the way of thy commaundements, that I may be united & knit vnto him in spirit, whiche did not disdain to be clad in my flesh. Dost thou not look vpon and mark (o pitifull father) the head of thy moste deerly beloued sōne, a yungmā,

how

how it leaned vpō his shoulder whē he was past the moste pre-cious death: Beholde (o my moste gentle creator) the humanitie & gentlenes of thy beloued sonne, and haue compassiō vpon the fe-blenes of me thy weak & feeble handy warke. Behold O moste glorious parent) the torne & rent membres of thy most kinde & lo-uing child, & remember gently what substance I am of. Behold the paines of God and man, and release and louse man (which is thy creature) out of miserye and bondage of sin. Behold the pu-nishmēt of him that did redeem and pardon the offence of them

that

that be redemed. This is he (O Lorde) whome thou didst strike for the sinnes of thy people although he be thy welbeloued, in whom was found no gile, & yet neuertheles was he rekened amongest them that were full of iniquitie.

¶ A prayer wherin man confesseth himself to be the cause of Christs passion.

What hast thou committed (O Lorde) that thou shouldest be so iudged? What hast thou offeded that thou shouldest be so cruelli handled and ordered? What was thy fault? what was thine offence? what was the cause of thy death? what was thoccasion

of thy condemnation: I (Lorde) I am the cause of thy sorow, the fault is in me that thou wast killed for. I haue deserued thy death I committed the offences that were auenged vppon thee. Oh meruelous kinde of iudgment, and vnspeakeable disposition or ordering of misteries. The vniust man offēdeth: and the rightwise is puuished. The gilti doth euill and the innocent is beaten. The euill dooth trespas and the good is condemned. That which the euil man deserueth: the same doth the iust suffre. That which the seruāt doth amis the master maketh amends. That which mā

trespas-

treſpaſſeth: God ſuffereth it. O (thou whiche art ỹ ſone of god) how low did thine humilitie deſcend: How greatly did thy charitie (euen as it wer) war hote & burn towarde vs. How farr did thy pitie procede? Whither did thy beninguitie, and gentelnes grow & extend: How far did thy loue ſtretche: How far came thy cõpaſſion: for I did wrongfully: and thou waſt puniſhed. I cõmitted the miſcheuous dedes: and they were auenged vpon thee. I did the faut: and thou ſubmitted thy ſelf to the torments. I was proud, and thou waſt humble & meeke, I was ſwelled and pufte

vp, thou wast extenuated and ap paired. I was disobedīt, neuertheles thou being obedient, bare the paines and punishments of disobedīce. I obeyed and was, as it were a seruaunt to al eres and glotony, and thou wast punished with scarsitie and lack of food. The tree did draw me violentli vnto vnlawfull concupiscence & desires, but perfit charitie led thee vnto punishment. I presumed being forbidden: but thou didst smart therfore. I take my pleasure, with delicatenes: thou wast vered with the cros. I abound and haue plenty of al pleasures: thou art all to torne

with

with nailes. I doo tast the pleasaunt sweetnes of the apple: & thou the bitternes of gall. Beholde (O king of glory) mine iniquitie and vngodlines: and thy pitie & goodnes is manifest. Beholde mine vnrightwisnes: and thy iustice is plainly declared. What thing (O my king & my God) shall I rēdre vnto thee, for all those things which thou hast bestowed vpon me: for nothing can be found in the hart of man, that may wurthely recompence suche rewardes. Can mans wit excogitate or imagin any thing that is wurthy to bee compared vnto thy deuine mercie? Nether

is it the office of a creature to go about to recompence fully and iustly the aid and help of a creator. There is truly (O sonne of God in this thy merueilous dispensation and appointments) somewhat in whiche my frailnes may help a litle, if so be that my minde once pricked and stirred by thy visitacion doo punish the flesh, with the vices also and euill concupiscences therof: and this thing, if thou wilt graunt & geue me grace to doo, then shall it begin as it were to suffre and sustein sorowes and greefs, because ỹ thou also diddest vouchsafe to die for my sin. And so by

the

the victori of the inward man, it shalbe armed (thou beeinga captain) for therternall & outward victory, forasmuche as (the spiritual persecucion once ouercom) it shal not be afraid, for thy sake to be obedient vnto the material sword and cros of this world. And so the sedernes of my state & condition (if it please thy goodnes) shalbe able according to the little power therof, to answer vnto the greatnes & excellencie of my creator. And this is the heauenly medicine (O good Jesu) this is (as it were a preseruatiue of thy loue. This I beseeche thee, by thine accustomed & an-

cient mercies, to poure into my wounds, (the foul & filthy matter of the venemous contagion & infectiō once cast away, which may refresh & restore me to my former puritie and clennes, that when I haue tasted of the plesāt sweetnes whiche is to abide in thee) it may make me to despise & vtterly set nought by the enticements of this world, and to fear (for thy sake) none aduersities therof, and that I (remembring thine euerlasting nobilitie and excellencie) may alwayes abhor and disdain the troubles of this transitory world. Let nothing (I beseeche thee) be delec-

ta-

table vntome, nor plese me wout thee. Let no precious nor beutiful thing be acceptable vnto me but thee. Let all thigs (I beseche thee) be counted as vile, & of no estimatiō vnto me, without the. That whiche is against thy nature: let it be irksō and greuous also vnto me, and that whiche pleaseth thee, let it be continually desired of me. Let it irk me to reioice without thee, and let it delite me to be sad for thy sake Let thy name bee an hartning vnto me, and the remembrance of thee, a consolacion and comfort. Let my teares be made vnto me as bread both day & night,

serching thy iustificacions. Let the law of thy mouth bee better vnto me, the thousands of gold and siluer. Geue me an ardent desire and loue to obey thee & an extreme hatred to resist thee. I require thee (O my hope) for all thy pity and goodnesses sake to haue mercy vpon mine impitie & wickednes. Make open mine eares to thy cõmaũdemẽts, & let not mine hart be enclined (I beseeche thee by thy holy name) to any euill thing, to be minded as the vngodly or wicked men. I require the also by thy meruelous humilitie, that I bee not moued with pride, nor yet with sinners.

Here

Here dooth man declare vnto God the father, that the Passiō of his sōne, was for his reconciliation and attonement with God.

BEhold (O almighty God, father of my Lorde I beseeche thee of thy beningnitie and gentlenes to haue mercy vpon me, because of ỹ moste precious thig that I could finde, the same I haue offred deuoutly vnto thee, the thing of moste estemacion, ỹ I could imagin, I haue presented it humbly vnto thee. I haue left nothyng, but I haue declared it to thy maiestie. There is nothing remaining that I may ad more, because I haue cōmitted

ted and betaken my whole hope vnto thee. I haue sent vnto thee my aduocate and spokes man, euen thy well beloued sonne. I haue sent thy glorious childe to be a mediator betwixt me & thee. I haue set (I say) an intercessour by whome I trust to get pardon and forgeuenes of my sinns. I haue sent Wurd vnto wurd (that is) God vnto God, according to that whiche saint Jhon hathe in ỹ beginning of his gospel, wher he calleth God the wurd, saying in the beginning, was the wurd and the wurd was with God, & God was the wurd. &c. whiche wurd (as I haue said) was sent

for

for my misdedes. And I haue re-
herſed vnto thee the paſſion of
thy moſte holy ſonne, which paſ-
ſiō I beleue was ſuffred for me.
I beleeue that the godhed which
was ſent of thee did take vpon
him, mine humanitie & nature,
in the whiche he thought not
ſcorn to ſuffre buffets, bondes,
ſpittings, mocks, yea, he took
vpon him to ſuffer ẏ cros, nailes
and dart. I beleeue alſo that his
mãhod being in this my nature
during his infancie was trobled
with creeping and ſcraulings, &
was wrapt in clothes after the
maner of other childrẽ, was ver-
ed in his youth, with labours
made

made lene, with waking & fastings, wearied with iourneying, afterward whipped & all to torn and rent with diuers kindes of punishments, rekened amongst the dead, and whan it was endued with the glory of resurrectiõ, he caried it into the ioyes of heauen, & placed it vpon the right hãd of thy maiestie. (This I say) he is my manhod, wai & meanes of pacifying and appeasing thee and thy way and meanes of hauing mercy vpon me. Mercifully look vpon, hear the sone whiche thou didst beget & the bond seruãt whichehe redemed. Beholde here a creator, and doo not despise

pise a creature. Receiue the shep herd welcomed with a gentle & louing countenance, and mercifully looke vpō the sheep whiche he hathe brought home vppon his owne shoulders. This is that moste faithfull shepherd whiche by mani and diuers labours and trauailes ouer steep hilles and thorow hedlong and deepe valies did serche for his owne sheep that was straide away, whiche also when he had founde it faint and allmoste dead thorow long wanderyng, gat him self vnder it with greate reioising, and making it faste vnto him with a merueilous bonde of charitie,

charitie, lifted it vp out of the depth of confusion and brought it home to the nintie and nine. Behold (O Lorde) my king and God almighty, beholde a good shepherd, whiche rēdreth to thee, that whiche thou committed to his charge. He tooke vpon him thorow thine ordinaūce to saue man, whō he hath deliuered vnto the cleane and pure from all spots thorow the washing in his bloud. Loe thy most deerly beloued sonne hathe reconciled vnto thee thy hādy wurk, whiche was gon astray far out of the way. Lo a gentle shepherd bringeth again to thy flock, him that the violent

violent pirate & robber had driuen away. He hath brought vnto thy sight, ỹ seruaunt whō his owne conscience had made to rū away, that he which by him self had deserued punishmēt, by thy sonne being his solicitour hath deserued forgeuenes, vnto whō also for his offences euerlasting fier was due: neuertheles being a souldiour vnder suche a captain, he doth hope to be brought home to his owne countrey. I was able (O holy Father) by my self to offed thee, but I was not able of my self to pacify and appese thee. Thy welbeloued sōne (O my God) was made my helper

per, by taking vpon him mine humanitie, to ỹ intent he might cure mine infirmitie, that wherof the first occasion of thy wrath did spring: of the same, he might offer vp to thee a Sacrifice of praise. And that he might rẽdre & make me also well pleasing to to thy goodnes by that thing, in the which he sitting now on thy right hand, did allwayes shew & declare him self to be equal with my substance, & as it wer fellow with the same. Lo my hope, behold, in whom is all my trust. If thou despise me (as it wer right) for mine iniquitie: yet look vpõ me (at the least wise) mercifully

for

for the charitie of thy beloued sonne. Geue heed to thy sonne, wherby thou maist haue mercy vpō thy bond seruant. Look vpon the sacrament of flesh; & pardon the offences of flesh. How oft so euer thou doost remember the woundes of thy blessed sōne: so oft (I beseche thee) let mine iniquities be hid. And because flesh hath stirred thee to angre: let flesh (I beseech thee) moue thee to mercy, that like as flesh hath seduced & led me to sin: so flesh may get & obtein for me remissiō For certainly it is muche ỹ mine iniquitie hath deserued, but much

mere is it, that the goodnes of my redemer may euen of right require. Mine vnrighteousnes is great, but his righteousnes is bigger. For loke how much god is superior vnto man: euen so muche is my malice and euil inferior vnto his goodnes bothe in qualitie and quãtitie. For what haue I sinned being a man: that the sonne of God being made man hath not redeemed? what pride could be in me so exceding hie: but suche humilitie as was in him, shuld bring it downe: what power of deathe was there in me so great, but the punishment whiche the Sonne of God

suffred

ſuffred vpon the cros mīgght de face it & vtterly deſtroy it. Truly my God, if the ſinnes of ſinfull man ſhould be wayed in a iuſt & equall balance with the loue & fauor that was in oure redemer toward vs: the Eaſt is not ſo far diſtant from the Weſt, nor the innermoſt parte of the earth ſo muche ſeparated from the vpper moſt parte of the heauē: as they ſhould be vnlike, ſo muche les ſhould mine iniquitie be, then is his goodnes. Now (O moſte noble creator of light) now pardō mine offences for the vnmeaſurable trauailes and paines that thy beloued ſonne did ſuſtein.

Now (I beseeche thee) let his goodnes bee set against my wickednes, his modesty and temperaũce: against mine vngracious frowardnes, and his meeknes against my ferse crueltie. Let his humilitie recompence my pride, his pacience: mine impacience, his gentlenes: mine vnkinde churlishnes, his obedience: my disobedience, his quyetnes: mine vnquietnes, his plesaũt towardnes: my bitter frowardnes, his swet facilitie and gentlenes: mine anger and freating fumes, to cõclude let his charitie: make amendes for my heinous and detestable crueltie. Amen.

¶ A deuout Prayer to the holy Ghost.

NOw (O almighty and holy Ghost) whiche art the loue of the deuine power, the holy participator & partner with the almighty father, and his moste blessed sone, the moste mercifull comforter of the sorowful, I beseeche thee to slide by thy mighty power into thinward partes of mine hart, that thou dwelling there, maist make glad, and as it were lighten euery dark corner of the neglect and forletten cotage, w the bright shining of thy lyght, & that in visiting ỹ same, ỹ wouldest ornate & deck

with ỹ plenteousnes of thy dew ỹ lothsome places therof, whiche be corrupted with filthines. Kindel the pray wounded partes of the inner man, with thy holsom flames and with pearcing the inward partes of my soul entrails with the dart of thy loue. Feed all the inner partes bothe of my minde & body by the illuminating and lightening with ỹ fire of thy holy & feruent loue. Geue me to drink of thy most pleasaũt riuer, to thintent I may haue no lust to taste any worldly things whiche be mixed with poyson. Geue sentẽce with me (o lorde) and defend my cause against the vngodly

vngodly nation. Teache me to doo thy will because thou art my God. For I beleue that in whō so euer thou dooſt dwell: thou buildeſt an hous in him for the Father also & the Sonne. Bleſſed is that man that getteth ſuch a geſt, because that by thee, ỹ father and the ſone also will dwel and abide with him. Come now (O moſte louing cōforter of my ſorowful ſoule) whiche art a protector in all neceſſities and an help in troubles and aduerſities Comfo purger of ſinnes, healer and curer of woūdes. Come the ſtrength of the fraill and feeble, the releuer and raiſer vp of thē

that

that ſlide. Come the inſtructer & teacher of the humble and meek, the deſtroyer and plucker down of the proud and ſtubborn. Com the good and kinde father of the fatherles, the gētle iudge of widowes. Come thou whiche art a gide vnto them that ar tolled in the waues of this tempeſtuous world, like as a bright and notable ſtar is to them that ſail on the ſea, an hauen vnto thē that are afraid of ſhipwrak. Com the worſhip & honor of all them that liue, the only health of the dead. Come moſt holi ghoſt, come and haue mercy on me, make me meete for thee, and mercifully graunt

graunt vnto me accoꝛding to ẏ multitud of thy great mercies ẏ my baſenes may pleaſe thy maieſtie, and my weaknes thy allmighty power, foꝛ Jeſu Chꝛiſte my ſauioures ſake, which with the fathers and thine vnitie liueth and reigneth woꝛlde without end. Amen.

☞ A pꝛayer to the holi Trinitie.

WIthall my hart and mouthe doo I confeſſe, pꝛaiſe & bleſſe thee, O God the father vnbegotten, and thee, O God the ſonne only begotten, alſo thee, O holy ghoſt and comfoꝛtour, to theebe glozy in the woꝛld of woꝛldes. Amen.

¶ An

The Pomaunder

An acknowledging of almighty God and his Maiesty.

O Most high Trinitie one only power and vndeuided Maiesty, our God, God almighty I the abiect and himmoste of al thy seruaunts, confes and acknowledge thee, and beeing the least mẽbre of thy church, I wurship thee wᵗ a due sacrifice of praise, for as much as I am able & can, according to that whiche thou hast vouchsafed to endue me wᵗ-al. And for as muche as I am destitute of outward gifts to offer vnto the. Those bowes of praise whiche I haue of the gift of thy mercy: behold, willingly & gladly

ly

ly I offer them to thee, which be an vnfained faith and a pure cō-sciēce. I beleue therfore with all my hart (O king of heauen) and Lorde of the earth, and with my mouthe doo I confes thee, the father, the sonne and holy ghost, to bee three in persons, and one in substaunce, the true and very God almighty, of one simple, incorporal and inuinsible nature, incomprehensible and of suche a nature as is not in a place, as other natures bee, and that thou hast nothing superiour or aboue thy selfe, or lower, or any thing bigger then thy self. But in all maner of meanes perfect without out

out all spot of deformitie, & that thou art great without quantitie, good without qualitie, euerlasting without time, life without death, strong without infirmity or wekenes, true without lying, present in euery place without any situatiõ or being placed in any place, to be al euerl where wout place, fulfilling all things without stretchig forth thy hãd: going euery where without any contradiction or gaine saying, passing ouer al thinges without mouing, abiding in all things without ani kinde of proportiõ, making al thinges, hauing need of nothing, gouerning al things with-

out labor, geuing all thinges their beginning, hauing no beginning thy selfe. Making all thinges mutable and variable, thy self being without all kinde of mutabilitie, in greatnes without measure in power almighty, in goodnes the cheef & best, in wisdome inestimable, in counsels, intentes & purposes: terrible and fearfull. In iudgmentes most vpright & iust, in cogitations & thoughtes most secret, in wurdes true, in wurkes holy, in mercies abundant & pleutiful, toward offenders most patiēt, toward the penitēt and those that be so-

be ſory for their ſinnes moſt gen
tle & louing. Allwayes the ſame
euerlaſting and continually cō=
tinuing immortall, and in com=
mutable, impoſſible to be chaū=
ged or altered, whom nether the
amplitude or largenes of places
doth make bigger, nor the ſhort
nes or littlenes of places leſſer,
nor any places or corners, can cō
teine or pres together, nether
dooth thy will or intent vary or
alter, nor familiaritie or acquai=
tance corrupte thee, nor ſorow=
ful things trouble or amaſe the:
nor glad thinges make thee ple=
ſaunt or frolike (as a man wold
ſay) from thee can forgetfulnes
take

take nothing, nor mindfulnes, or remembraunce geue any thing, nether are things passed vnto vs passed also vnto thee, nor things whiche to vs are to come, come toward thee, for nether beeginning dooth geue any beginning to thee, nor time any increase, nor yet chaunce geueth thee any end. But before all worldes and in worldes and by worldes into euerlasting, thou doost liue and thou hast continual praises perpetuall glory, moste hie power & singuler honor, euerlasting kingdom and rule and imperie without end, throw the infinit and vnwery and immortall world of worlds.

After what sorte God the father vouchedsafe to helpe mankind, and of the incarnation of the wurd, whiche is Christe, and of the geuing of thanks.

HItherto (O almighty God the beholder and sercher of mine hart) haue I acknowledged thalmightifulnes of thy maiesty, t maiesty of thine almightifulnes. But now, like as with hart I beleue (whiche is counted righteousnes vnto me) so with mouth doo I confes before thee (whiche is to my saluation) after what sort and maner thou didst vouchsafe in the end of the world, to succour and aid mankinde. Thou (in deed) only (O God

God the father) art not red at any time, or in any place to be set. But of thy sonne: the Apostle writeth. When that ẏ time was fulfilled: God sent his sonne. In that he saith (he sent) he doth sufficiently declare that he, being sent, came into this world, when as he (being borne a very & perfect man of blessed Mary a pure Virgin) did apeer and shew himself in ẏ flesh. But what is that, whiche he that is the cheef of the Euangelists dooth say: He was in the world and the world was made my him. Thither, truely, was he sent by his humanitie, where he allway is and

alway hath bene by his diuinitie. The whiche sending or embassage, I beleeue withall my hart and confes with my mouth to be the consent and wurk of al the whole Trinitie. Oh holy & good father, how didst thou loue vs? How great fauour didst thou bear toward vs moste mercifull creator? whiche haste not spared thine owne sonne, but for vs wretched sinners hast deliuered him. He was obedient vnto thee vntill death, yea death vpon a cros, taking ỹ obligation or hād writing of our sinnes, whiche was his flesh & fastening it vnto the cros, he crucified sin and

kild

kild death. He a lone, is amongst the dead, free from death, hauing power to put his soule for vs, & to take it again for vs. Therfore was he bothe a vanquisher and a sacrifice, and therfore was he an ouercommer, because he was a sacrifice for vs. He was bothe ỹ preest & sacrifice, vnto thee, and therfore was he apreest, because he was a sacrifice. Not without a cause haue I great hope in him. Forasmuche as thou wilt make whole all my diseases, for his sake that sitteth on thy right hād and dothe continually make intercession for vs. For my diseases (O Lorde) are great and ma-

ny: oh they are many in number & great. For the Prince of this world (as I very well knowe & confes) hath many things in me. But I beseche thee deliuer me, through our redeemer whiche sitteth on thy righthand, in whō ỹ said Prince of this world could finde none euill, that was his, of his owne committing. By him doo thou iustify me whome his self did not sin, nether was there any deceit or gile found in hys mouth. By him whiche is oure head, in whom there is not one spot of euill, deliuer me, whiche am one of his members, though I be but a little membre and fe-

ble

ble and weake. Deliuer me (I beseech thee) from my sinnes, offences, faults, & ignorances. Fulfill me with thy holy vertues & make me to shine in good maners, make me (I beseech the) for thy holy names sake, to cõtinue in holi wurks vntill thend, according to thy will and pleasure.

¶ Of the trust whiche a soule ought to haue in our Lorde Jesu and in his Passion.

I might dispaire verely because of my manifolde sinnes & negligences without nũber, if it were not that thy word (O God) was made flesh, and dwelt amongst vs. But I can not now dispaire

because that seeing (when we were enemies) we were reconciled by the death of thy sonne: how muche more, are we (now reconciled) saued by him. For all the hope and the certitude & sures nes of all my trust, is in his precius blud whiche was shedfor vs & for our saluation. In him doo I take hartening: and trusting in him: I haue a desire to come vnto the, not hauing mine owne righteousnes, but that whiche I haue through thy sõne our lorde Jesu Christe. For the whiche (O moste mercifull God and moste gentle louer of mankinde) we geue thee thãks, which through

Jesus

Jesus Christe thy sõne our lord, when we were not, didst mightely make vs, and when we were lost through our sinnes: moste mercifully didst deliuer & recouer vs again. To thy goodnes (I say) doo I geue thanks, & manifold prayses doo I shew forthe to the withall my hart & minde, whiche (through the vnspeakable loue) wherwith thou hast vouchesafed of thy meruelous goodnes to loue vs wretches & (vnwurthy to be loued) didst sẽd that same thine only begotten sõne from thy bosome vnto our cõmon weal, to saue vs sinners whiche were at that time ỹ children

dzen of perdition anddamnaciō. I rendze vnto thee thāks foz his holy incarnation and natiuitie and foz his blessed mother vpon whom he did voucheſafe to take fleſhe foz vs and foz our ſaluation, to thintent that like as he is very God of God: ſo he might be very man of man. I geue thee thanks foz his paſſion and cros, foz his death and reſurrection, foz his aſcention into heauen & his ſeat of his maieſtie on thy right hand. Foz he the foztie day after his reſurrection, aſcending aboue all the heauens (his diſciples ſeeing it) and ſitting on thy right hand, dio pour out his holy

ſpirite

spirite abundantly accordyng to his promis, vppon them whom he had chosen to be his children. I geue thee thãks for that moste sacred shedyng foorth of his precious blond, wherwith we ar redeemed, & also for the moste holy and quickning sacrifice of his body and bloud, whiche daily in thy churche we feed of & drink of, wherwith we are washed & sanctified, and are made partakers of the only high diuinitie. I geue thee thanks for thy merueilous & vnspeakeable charitie & loue wherwith thou didst loue vs vnwurthi persones, and didst saue vs by thine only and be loued

loued sone, for so thou didst loue ỳ world, that thou gauest thine only begotten sonne to thintent that none which beleued in him should perish, but haue euerlasting life. This thing truly is euerlasting life, to knowe thee & also Iesus Christe, whom thou sent to be very God, by an vpright faith and workes wurthy for faith.

¶ Of thexceding loue of the euerlasting father toward mankind.

O thy vnmesurable pitie and fatherly loue, oh inestimable charitie, that thou shouldest deliuer thy sonne to suffre death to thintent thou mightest redeem

and

and raunſom a ſeruaunt. God was made mã, to the intent that man, being loſt, might be plucked out of the powre of deuels. How gẽtle and kinde a louer of man was thy ſõne our God who thought it not enough to humble him ſelf to be made man of the very virgin Mary: but alſo took vpon him the paines of the cros in ſheding his bloud for vs and for our ſaluation. He came a pitifull God, he came for his pitie & goodneſſes ſake, he came to ſerche and to ſaue that which was loſt. He ſought the ſtraied ſheep, he ſought and found, and he being a good Lorde and truly

a very

a very good & pitifull ſhepherd, brought him home vpō his ſhulders vnto the foldes of the flock. Oh charitie, oh pitie, who hathe heard any ſuche things? who is not aſtonied to cōſider the bowels of ſo great mercy? who wold not mernail? who would not honor & wurſhip thee for thy great charitie wherwith thou louedſt vs? Thou didſt ſend thy ſōne into the ſimilitude of flelhe, ſubiect to ſin, that he might condemn ſin for ſin, that we might be made thy righteouſnes in him. For he was the very lamb with out ſpot, whiche took away the ſinnes of the world, whiche de-

ſtroy-

ſtroyed our death by diyng him ſelf. But what may we render, vnto thee (our God) for ſo great benefites of thy mercy? What praiſes or what thancks? Verily, if we ſhould haue that ſame knowledg and power that bleſſed Angels haue: yet ſhould we not be able to requite thy ſo great pitie and goodnes with any thing of valure. No if all our mẽbres were turned into tungs to repay vnto thee due praiſes: yet were not our ſendernes ſufficient. There is one thing that excedeth all knowledge, euen thine ineſtimable charitie, whiche thou didſt ſhew vnto vs vn-

vnwurthi persons for thy goodnes & pities sake. Thy sonne (O our God) did take vpō him to be the seed of Abraham not of Angels, yea and he was made like vnto vs in all things sin onli excepted. He therfore taking mans nature not angels, and glorifying it with the stole of holi resurrection and immortalitie: caried it aboue the heauens and aboue all the melodious companies of Angels, aboue Cherubin & Seraphin, placing it vpō thy right hand. This humain nature doo Angels praise, all the powers of heauen doo tremble, to see a mā, to be God ouer thē. This truly is all

is all my hope, all my truſt. And this ſame humain nature is in Jeſu Chriſte our Lorde, who is the porcion of euery one of vs, ẏ flesh & bloud. Therfore whereas my portion reigneth: there doo I beleue to reign. Whereas my flesche is glorified: there doo I beleue to be glorified. Where my bloude ruleth: there do I perceiueme to beare rule. Although I be a ſinner, yet I doo not miſtruſt nor diſpair of the communion and partaking of fauour. Although my ſinnes doo hinder me & in a maner forbid me: neuertheles my ſubſtaunce requireth it. And al be it that mine of-

fences doo exclude me: yet the cõ
manion of our nature dothe not
expell me. For God is not so vn-
gentle as to forget man, and not
to remembre that thing whiche
him self beareth, & that whiche
for my sake he took vpon him, &
that which for my sake he requi-
reth. But truely the Lorde our
God is lowly and meek, & wun-
derfull gentle, and loueth his
flesche, his membres and his bow
els. In the very same God our
lord Iesus Christe, who is moste
gentle, louing and mercifull, in
whom we are risen from death,
(that is to say) from the state of
perdition and eternall damna-
tion, & euen now by him we as-

cend into the heauens, & now sit in the heauēs (in him I say) our flesh loueth vs. For we haue in him, & by him a prerogatiue and as it were a preferment of our bloud. For we are his mēbres & his flesh. And he is oure head, of the whiche dependeth the whole body (as it is written) a bone of my bones & flesh of my flesh & thei shalbe two, in one flesh, & no mā at ani time hateth his owne flesh but rather cherisheth and loueth it. This is a great mistery, I speak in Christe, & in the churche saith the apostle.

Of the double nature of Christ, whiche hath mercy vpon vs, and maketh intercession for vs.

Wherfore with my lips & hart, and with all the might that I may, I rendre thankes vnto thine infinit mercy. o Lorde our god) for all thy mercy, wherwith merueilously thou vouchsafed to help & succour vs that were lost, by the same thy sonne our sauior and recouerer, whiche died for our sinnes, & rose again for our iustification, and liuing, without end sitteth on thy right hand and entreateth for vs, and together with thee, taketh pitie and mercy vpō vs, because he is God thorow thee (O father) euerlasting and of one substance with thee in all things. Wherby alway he

way he may saue vs, but for as muche as he is man in whiche thing he is les and inferiour vnto thee, all power bothe in heauen and in earth, was geuen vnto him, that in the name of Iesu euery knee should bow bothe of celestiall, earthly creatures, and also of infernall, that all tũgs may confes that our lorde Iesus Christe is in thy glory (O father almightie) he verily was constituted of thee and ordeined to be a iudge of the quick and dead, for thou truly iudgest no man, but all thy iudgement hast geuen to thy sonne, in whose brest all treasures of wisedom & knowledge

are hid. He truly is bothe a witnes and a iudge, a iudge & a witnes, whom no sinfull conscience can flee or auoid for al things be thei neuer so secret, are open and euen naked and vncouered vnto him. He verely whiche was vnrighteously iudged himself: shall iudge the whole world in equitie, and the people in righteousnes, and according to iustice.

Therfore doo I bles thy name euerlasting and glorify the same with all my hart (O almighty & mercifull Lorde) for ỳ vnspeakable and meruelous coniuntiõ of godhed and manhod together in the vnitie of a person, & not after

after this sort, ẏ thone should be God, and thother man: but one and the same was bothe God & man, man and God. Neuertheles although by thy meruelous will, the wurd was made flesh, yet nether of bothe the natures was chaunged into others substaunce. In the mistery of ẏ Trinitie, there is not a fourth persō added. For the substaunce of the wurd of god and of man was vnited and knit together, but not cōfused & mixed, that that thing whiche was taken of vs: should be turned into god, & that which neuer had ben before that time. that is his flesh & manhod shuld

be the same that had ben euer without any beginning, that is, his godhed. Oh meruellous mistery. Oh vnspeakeable felowship. Oh merueilous meeknesof the heauenli mercifulnes, which is euer wurthy merueiling and euer to be loued. We were but vile seruants & beholde we are made the sones of god. Yea, and heires of god together w̄ chriſte. From whence came this goodnes: and who brought vs vnto this state: But I require the (O moſte mercifull father (by thine inestimable pitie, goodnes & charitie: to make vs wurthy of these many and great promisses of the same

ſame, thy Sonne our Lord Jeſu Chriſte. Send forth thy ſtrength (O God) and eſtabliſh the thing that thou haſt wrought in vs. Make perfect that whiche thou haſt begun, that we may be able to come vnto the fulnes and perfectnes of thy pity. Make vs thorow the holy ghoſt to vnderſtād and thorow thy ſone to deſerue, and with due honor allway to wurſhip this great miſtery of thy pitie, whiche is manifeſt in our fleſhe. Juſtified in the ſpirit, did appeere vnto Angels, was preched vnto nations, was beleued to be in the world, was take vp into heauen. Amen.

Of

¶ Of the thankes whiche man ought to geue vnto God for the benefite of his redemption.

LOok how muche (O Lorde our God) we are in det vnto thee euē for so great a price wer we redeemed, with suche a great gift were we saued, and with so great a benefit helped. How muche ought we wretches to loue, dread, bles, praise, honoure and glorify thee whiche hast so loued vs, after suche facion saued vs, after suche a sorte sanctified vs, so set vs on high. To the truly doo we owe, & are bound, in as muche as we are able, euē our life and all our study or endeꝛ

deuour. But who hath ani thing that is not thine? But doo thou (O Lorde our God) from whom all goodnes procedeth, euen for thy holy names sake) geue vs of thy goodnes, that we may serue thee of thine owne goods and gifts & that we may please thee in truthe, & repay vnto the daily due praises for so great benefites of thy mercy. For by none other meanes can we serue or please thee, but by thine owne gifts, ỹ thou hast lent vs, while we be in this world. For euery good gift and euery perfect gift is from aboue, & commeth down from the father of light, with whō there

is

is none alteration or variablenes neither yet is he changed vn to darknes. O Lorde our God, & a pitifull God, a good God, and almighty God, an vnspeakeable God, and incomprehensible, of suche a nature that can not be cõteined as ina place, o god which art the beginner of all things & the father of our Lorde Jesus Christe, whiche diddest send the same thy beloued sõne our lorde. forth of thy bosome to oure cõmon profite, to take vpon him our life, to thintent he might geue vs his life, & that he might be perfect and very God of thee his father, and very and perfect man

man of his mother, a whole and a perfect God, and a whole and perfect man: and yet but one only Christe, bothe euerlasting: & enduring but for a space, bothe immortall and mortall, bothe a creator: and a creature, strong: & weke, an ouercommer: and one ouercomed, a nurs: and one that was nurced him self, a shepherd: and a sheep, dead for a time: and liuing with the euerlasting, promising to them that loued him the fredom of life. Who said to his disciples, what thing so euer ye ask the father in my name: he will geue it vnto you. For that hie Priestes sake, whiche was al

so

so a bishop in deed, & a god shepherd, that offred him self in a sacrifice to thee, putting his life in iooperdi for his flock: for his sake I say (I beseche thee) whiche sitteth on thy righthand & maketh intercession for vs, being our redemer & our aduocate, that thou woldest graunt vnto me that together with thy sonne & the holy ghost I may in al things bles and glorify thee with muche cōtriciō of hart, and a fountain of teares, with muche reuerence & fear: For the gift of them that be all of one substaunce: is all one. But because abody that is corrupted doth aggrauate & burden

the

the ſoule: ſtir vp and awake (I beſeche thee) my ſluggiſhnes, with thy pricks and prouokings, and make me boldly to perſeuer and continue in thy commaundements and lawes day and night. Graunt me that my hart may ware warme within me, and that in my meditation and prayer I may be feruent. And for as muche as thy only ſonne ſaid. No man can come to me except my Father that ſent me, ſhall draw him: & again no man cometh to the father but by me, I require and humbly beſeche thee, draw me alwaies vnto him, that he at the lēgth may bring me to thee:

thee: thether (I mean) wheras he is sitting on thy right hand, wher as is euerlastig life, and continu al blessednes, whereas is perfect loue, without all kinde of fear, where as is one day euerlasting, and one spirit of all men, where as is moste sure securitie & safty, secure quietnes, and quiet plesantnes, pleasaunt felicitie and happines, happy eternitie, continuall and eternall seeing and praising of thee without ende, where as thou with him, and he with thee in the communiō and vnitie of the holy ghost euerlastingly and continually liuest & reignest thorow out all worldes

of

of worldes. Amen.

¶ A deuout prayer vnto Christe

O Christe and God, whiche art my hope, and the true & gentle louer of mankinde, the light, the way, the life, the health, the honor and wurshyp of them that be thine: I beseche thee call to thy remembraunce all things that thou willingly didst suffre for thē, bothe bōds, cros, woūds, death and sepulchre, whiche after thre dayes, death being ouercomed, didst rise, wast seen of thi Disciples, reformyng their harts and establishing them that were almoste enclining from thee: the forty day after didst ascend vp to

heauen, which liuest euerlasting
ly now, and raignest thorowout
worldes, thou art my God bothe
liuing and true, my father, & my
God bothe holy and pitifull, my
mighty king, my good shepherd,
mine only Master, my best hel-
per, one, whō I am moste bound
to loue, my liuing bread, mine e-
uerlasting preest, my guide vnto
my countrey, my true light, my
holy sweetnes, my right & stre-
ight way. Mine excellent wisdō,
my pure and vnfained simplici-
tie, my peasible cōcorde, my safe
garrison, my good portiō, mine
euerlasting helth, my great mer-
cy, my strōgest patiēce, mine vn-
spotted

spotted sacrifice, my holy redēption, my sure & stedfast hope, my perfit charitie, my very and true resurrection, mine euerlasting life, my ioy and moste blessed vision, & continuall without ende: I humbly beseche thee, I desire and pray thee, that I may walk by thee, that I may come to the, that I may rest in thee, whiche art the way, the truthe & the life without the whiche no man can come vnto the father. Thee doo I desire & couet (O good Lorde) whiche art the brightnes of thy fathers glori, which sittest aboue the Angell called Cherubin, and doost beholde, the lowe and deep

places, whiche art the true light the light ỳ lightneth all things, the light that neuer faileth noꝛ goeth out, whiche the Angels haue deſire to beholde. Loe my hart is beforꝛe thee in thy ſight, put away the darknes from it, that it may fully be repleniſhed with the clearnes of thy loue. Geue vnto me Lorde thy ſelf, beholde I doo loue thee, & if that be but a thing of ſmall valure: make me to loue the moꝛe ſtrōgly and earneſtly. I can not meſure to knowe howe muche I lack of thy loue, nether cā I tell, howe muche ſhoulde be ſufficient foꝛ me, that my life may fulfill his courſe

course in thy loue, and not turn back vntil it be hid in the secrets of thy coũtenance. Neuertheles, this I knowe that it were euell with me, if it were not for thee (O Lorde) and that not only w̃ thoutward things that belong vnto me, but also with the inward things. For all my riches (God except) is but meere pouertie: but thou only art a tresure & a parcell of riches that canst neither be chaũged into better nor wurs. Thou art he, to whom it is not one thing to liue, and an other thing to liue happely, because thou art thy blessednes, thi happines, and thou art all one.

But I whiche am thy creature, to whom it is not one thing to liue, and an other to liue blessedly and happily: all, bothe in that I liue, and in that I liue happely, I ought not to at tribute noꝛ refer it to be receiued of any body, but of thy fauour. And therfoꝛe haue we need of thee but not ỹ of vs, because if we were not at al, yet thouldest thou lack nothing of thy goodnes. Therfoꝛe (O loꝛde) it is necessary foꝛ vs to stick and cleaue vnto thee, that by thy continuall help we may be able to liue holily, vertuously, and as we ought to liue Foꝛ with ỹ waight of our frailnes

nes we are drawn euer downward, but by thy gift we are stirred & caried vpward: we feruently desire to ascend, we make certain ascensions in our harts, lifting thē vpward, & sing ẏ sōgs of stars, wᵗ ẏ fire of thy loue (I say) are we kindled & moued to go wᵗ thee. Whether go we now vpward, vnto ẏ peace of Ierusalē: because I was glad & did reioice in those things whice were spoken vnto me: we wil go into the hous of our Lorde: there hath he placed vs, we will haue good things, ẏ we may wil or desire no thing els, but to tari and remain ther for euer. But for asmuch as

wh iles we be clad with this bo, dy, we do as it were go a stray & are straungers vnto thee : we haue not heer an abiding place for euer but we seek for one ý is to come. Our abiding place is in heauen. Therfore thy fauor and grace being my guide, I enter in to the chamber of my hart, and sing vnto thee songs of loue (my king & my God) mourning with merueilous sighīgs in this place of my peregrinatiō, wheras thy iustices are made my songs. And when I remember Ierusalem, I extend and stretch forth toward it the sences of my hart : Ierusalem (I say whiche is my coūtrey Ieru-

Jerusalem which is my mother: and toward thee whiche art a king ouer her, her light, her father, her defender, her patrone, her gouernour, her keeper, her chaste and strong delite, her only and whole pleasure, & all her goodnes comes of thee, because thou art ỹ cheef good & the true good, & I will neuer turn back, vntil thou bring me home from this Pilgrimage (in whiche I am deformedli scattered abrode) vnto the peace of my deerely beloued mother, wheras be ỹ first frutes of my spirite, and vntill thou (O God which art my mercy) fashiõ me and confirm me for euer

¶ A prayer declaring with how great miseries this life is replenished.

I Am wunderfull wery (O lord) of this life and of this careful & painfull pilgrimage. This life is a wretched life, a life that will soon fade awai, an vncertain life a painfull life, an vnclean life, a life that wurthely may be called the maistres of all euils, ỹ queen of pride, full of miseries and errours whiche is not wurthy to be called a life, but rather a death, in the whiche euerihoure, we die by diuers defects & failings of nature, by mutabilities, alteratiõs & diuers kindes of deaths. How can we therfore, call this

that

that we liue in this world, a life whiche is puffed vp and swollen often with humours, made lene and feble with sorowes, dried with angres and hot hasty furies of the minde, the air filleth it full of diseases, metes doo infect it, fasting doo extenuat and make it lean, passimes maketh it to dissolute and rechles, pensiuenes doth consume and waste it, trouble and veration dooth shorten and lessen it, securitie and to much ease: maketh it dul and nothing lusty, riches setteth it a flote and puffeth it vp into pride, pouertie dismayeth and discourageth it, youth dooth extoll

ertoll it, age lameth it. Infirmi-
tie breaketh it, ſorow oppreſſeth
it. And immediatly after theſe e-
uils as though it were by ſucceſ-
ſion, commeth death, and ma-
keth an end of all ỹ ioyes of this
miſerable life, after ſuche a ſorte
that a man wold not think (whē
he leaueth this life) to haue liued
at all. This liuing death, & dy-
ing life, although it be ſprinkled
and mixt with theſe and other ſo
rows & miſeries: yet (Oh good
Lorde) how many men dooth it
catche and entangle with her en
tiſing ſnares: & how many dothe
ſhe deceiue with her deceitfull &
fals promiſes: And for all that
ſhe

she of her selfis so fals & bitter, that her blinde louers can not be kept long secret nor close vnknown: yet doth she daily cause an infinite numbre of fooles to drink of the golden cup, whiche she beareth in her hand, yea and maketh them vtterly drunken with the loue of her. Happy are they, but very few of them is there that refuse her acquaintance and familiaritie or that dispise to vse her ioyes, or that neglect her frendship and felowship, leaste when they re deceiuer perisheth, that they should perish also.

¶ Of the blessednes of that life whiche God hath prepared for them that loue him.

BVt thou heauenly life, thou art the whom God hath ordeined & prepared for them that loue him, thou art the heauenly life, the blessed life, the sure life, the quyet life, the fair life, the clean life, the chaste life, the holy life, the life that knowest no death, knowest no sadnes or pensiuens, a life without spot, without dolor, without veratiõ, without corruption, without trouble without varietie or mutabilitie, a life moste full of plesure & dignitie, wher as is none aduersary to striue against a man, no intice

ments

ments of sinnes, where as is per fect loue without all maner of feare, wher as is day continually an done spirit of all men.

Wheras God is seen face to face and the minde is fed with this meat of life without end, I haue a very good minde and desire to mark and geue heed to thy clearnes, with thy goods, the desire and appetite of my hart is delited. Look how muche I am able to consider with my self, in musing and thinking of thy commodities: euen somuche am I ravished and rapt with thy loue with the ardaunt desire of thee, and with the sweet and comforta-

foztable remẽbzace of thee, am I wunderfully delited. I haue a plesure therfoze, surely to lift vp the eyes of my hart vnto thee, to erect the state of my minde, and confozm oz fashion the affects of my minde vnto thee: It pleaseth me to talke of thee, to hear of thee, to wzite of thee, to confer & meditate of thee, to rede euery day of thy blessednes and glozy, and to muse often times in my minde of the things I haue red concerning thee, that at the least by suche meanes, I being vnder the sweet refreshing and comfoz ting of thy liuely air, may pas from the vexations, ieoperdies, labours

labours, & traueils of this mor-
tall life that will soon perish, &
ỹ in passing I may lay my wea-
ry head in thy bosom to slepe or
to rest a little, for this cause doo
I enter into the plesaũt medow
of the holy scriptures, & in plow
ing, I pluck the goodliest green
herbes of sentences, and in rea-
ding I doo eat them, and in fre-
quenting I doo meditate, and as
it were cud them, and in gathe-
ring them together, at the last I
lay them vp in my memory, that
by suche meanes when I haue
tasted of thy sweetnes, I may
sumwhat les feel the bitternes
of this moste wretched life. O

thou moſte happy life, oh kingdom whiche art bleſſed in deed, whiche lackeſt death, whiche art without ende, no time doth ſucceſſifly pas at any time to thee. Wheras continual day without night knoweth no time, wheras that capitain and conquerour is accõpanied with thoſe queres of angels, ſinging of himnes & ſongs, they ſing vnto God without ceaſſing, the balet of Balets of Sion. Oh moſte noble head which art compaſſed about with a perpetuall crown, oh that pardõ and forgeuenes of my ſinnes were graunted vnto me, and thẽ immediatly, this burden of my

flesh

flesh laid awai, that I might enter into thy ioyes to haue true rest, and that I might get within the goodly & beutifull walles of thy citie to receiue a crown of life at the hand of our Lord, that I might be amongst those moste holy queres, that I might stand with the moste blessed Spirites of the creator of glory, that I might see presently the countenaunce of Christe, that I might behold alwaies ỹ moste hie & vnspeakeable light, incõprehensible which cã not be cõteined as in a place. And so I should not onli be out of al feare of death: but also

I might reioyse alwayes at the
gifte of euerlastyng incorrupti-
on. Amen.

Wheare doo wee complain that we be
not moued nor pricked in our contem
plation and prayer like as the angels
be which tremble at the sight of God.

PArdon me (O Lorde) pardon
me, mercifully forgeue me &
haue mercy vpō me, spare mine
ignoraunce and my great vnper
fectnes, doo not reproue me as a
rashe felow, because I dare be so
bolde which am but thy seruaūt
but would to God I were ether
a good seruaunt, or none vnpro-
fitable nor euill seruaunte. And
therfore am I an euill man be-
cause I prayse, blesse & wurship

the

thee which art our God almighty, terrible and very much to be feared, I wurship thee (I saye) without contricion of hart and without a well of teares. For if so be that the angels when they wurship and praise thee, doo trẽble being fulfilled with maruciious gladnes: I whiche am a sinner, whiles I stande before thee saying praises and offeringe sacrifice, why am I not afraid in my harte: why am I not pale in my countenaunce: why doo not my lippes quake and tremble: why is not all my body afraide: and why doo I not mourne and bewaile before thee after suche a

sorte that teares might springe out of mine eyes: I wolde fayne but I am not able, because I can not doo that whiche I desire to doo. This maketh me truly, wōderfully to maruell, that I am no more moued when I see with the eyes of my faith, thee which art so fearfull But who can doo any thing without the helpe of thy Grace? Except thou make our stony hartes to relent: we of oure selfs ar not able to mollifie them, but all our healthe dependeth vpon thy great mercye. O wretche that I am, how is my soule made without any feeling or perseueraunce? that it is not afraid

afrayde with ouer muche feare whiles it standeth before God sigeth to him his owne prayses? Alas how is my hart so hardned, that myn eyes doo not gush out great floodes of teares without ceassing, when I whiche am but a seruaunte or bondman, doo cō mon and talke in my Lorde and masters presēce: Yea a mā, with God, a creature with a creatour. I that am made of the slime of the earthe, doo speake with him that made al things of nothing: Put me before thee (O Lorde) and what so euer I perceyue of my self in the secrets of my hart,

I doo not keep it close from thy brotherly eares. Thou art riche in mercy & liberall in rewards, geue mè of thy goods, that with them I may serue the. For with nothig els cã we serue or please thee, but with thin owne giftes whiche thou hast vouchsaued to bestow vpon vs. Fasten I beseche thee thy feare in myflesh. Let my hart reioice and be glad to feare thy name. Would God my sinfull soule feared thee so muche, as that holy man the whiche saide, I alwayes: feared God as though it were greate swellig fluddes should come and tumble vpon me. O God the ge-

uer

uer of all good thinges, geue me emongst thy prayses, a well of teares, with the purenes of hart and reioising of mind, that I loving thee perfetly and wurthily praising thee may feel, taste and sauour, in the palace of myhart, how swet and pleasaũt thou art (O Lorde) as it is writtẽ. Doo ye tast and see how sweet & delectable the Lorde is. Blessed is the man that putteth his trustin him. Blessed is ỹ people whiche knoweth glad and ioifull praising. Blessed is the man whose stregth is in thee, in whose hart ar thy wayes, which going thorow the vale of misery, vse it for a wel

a well. Blessed ar the cleane in hart because they shall see God. Blessed are thay that dwell in the house of the Lorde, they shal praise thee worlde without end.

¶ A veri deuoute prayer for the geuing of thankes.

O Lorde Christe which art the wurd of the father, whiche came into this world to saue sinners. I beseche thee by the most louing bowels of thy mercy, to amend & repaire my lyfe, make better my dedes, take thou thoderyng of my maners, take from me that whiche noyeth and hurteth me, and displeaseth the: and geue me that which thou knowest

eſt will pleaſe thee & p̃offit me. Who can make clean ỹ which is cõceiued of an vncleane ſead but thou alone? Thou art the god almighty, of infinite pietie, which doſt iuſtifie and make righteous euen thoſe that were wicked mẽ and raiſeſt again to life thẽ that were dead in ſin, thou chaungeſt ſinners and they are no ſinners. Take away therfoꝛe from me, what ſo euer is in me that pleaſeth not thee, foꝛ thine eyes doo ſee muche vnperfectnes in me. Lay thy hand I beſech the of thy pitie on me, & whatſoeuer offendeth ỹ eyes of thy pitie, remoue it from me. In thy ſight is bothe my health and my diſeaſe.

The one I beseche thee to preserue the other to cure: doo thou heale me (O Lorde) and I shalbe healed: doo thou make me safe & I shalbe saued. Thou I meane which dost make hole them that be diseased, & dost preserue them that be cured, which onely with a beck dost restore and repaire thinges that be decayed & fallen into ruï. For if thou wilt vouch safe to sow any good seed in the feld of my hart, of necessitie thou must pluck vp first with the hãd of thy pitie, the thornes a vices whiche be in it. Put in my harte I beseche thee, so great plentie of delectacion in the, that I may de-

desire no earthly or carnal thing nor yet thik vpon them, but that I may loue thee alone, ỹ I may haue thee only in my hart and in my mouth. Write with thy fingar in my brest, the delectable remembraunce of thy sweet name & soo that it may be blotted oute with no forgetfullnes. Write thy wil in ỹ tables of mine hart, and also thy iustifications, that I may alwayes & in euery place haue thee (O Lorde) before min eyes in my sight. Enflame my mind with that fire, which thou diddest send into the earth, and willedst it to be kindled, that I might offre vnto the daily with teares,

teares, a ſacrifice of a troubled ſpirit and a repentaunt hart. O ſwete Chriſt, O good Jeſu, euē according vnto my deſire and euen as I hartely require thee with my whole minde, geue me thy holy and chaſt loue, whiche may repleniſh and kepe me & alſo fully poſſes me. Geue me an euident ſigne and token of thy loue, a flowing well of teares whiche will cōtinually run, that thoſe teares may ſomwhat teſtifie thy loue in me, ỹ they may ſhew forth, that thei may declare how much my ſoule loueth thee, whiles for the great delectacion it hath in ỹ ſwetnes of thy loue:

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it may not refreine from teares. I call to my remembraunce som times good lorde, that vertuous womã Ann, which came to ẏ tabernacle to pray ẏ thou woldest send her a sonne, of whō the scripture maketh mencion ẏ her coũtenaunce (after her teares and prayers) was not again chaunged or altered. But whē I think apon so great vertue, cōstance & stedfastnes: I am vered with sorow and cōfounded with shame, because I a wretchedoo perceiue my self to be fallen ouer muche from thee. For if a woman did weep after suche a sorte and continued so in weeping, which did

did serche for nothing els but a sonne: how ought my soule to mourne and to persist and abide in weping, that seeketh & loueth God, and hathe a desire to cum vnto him? how ought suche a soule to mourne & weep, whiche seeketh God day & night, which will loue nothing but Christ? My teares now truly should be made vnto me, meat day & night Looke vppō me therfore (o lord) and take pitie on me because the dolours and sorowes of my hart are many in numbre. Geue me thy heauenly consolation & doo not despise nor cast away a sinfull soule for the whiche thou didst

didst die. Geue me inward teares I beseche thee from the botome of min hart, which may wash away the spottes of my sinnes. Replenish my soule alwayes w̄ heauenli delectacion and heauely mirth, ỹ I may obteine some litle porcion or part in thy kingdome, although not emongst the perfect men whose stepes I cannot folow: yet at the least wise emongst the inferiour sorte. The marueilous deuotiō of an other woman cumeth now vnto my minde, whiche with a vertuous loue did seek thee lying in the sepulchre, whiche when thy disciples went away and departed

from thee, did remain with thee her self, whiche sat there sad and sorowfull weping long and very muche, and when she did arise she serched with a diligent eye and with many teares the corners of the sepulchre whiche was left emptie, if she might espie thee out in any place, whom she with a feruent desire sought. Yea and more ouer she went again and again to the sepulchre, but that was not ynough vnto her, nether did it satisfie her desire. For ỳ grace of a good work is to persever and continue in the same. And because she did loue more then other, and that

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in louing she wept and in weping she serched, & in searching she continued, therfore was it thy pleasure that she should first finde thee, see thee, and talke with thee before all other.

And not only this, but also she was a tidinges berer of thy glorious resurrection vnto thy disciples, when thou didst commaund her and bid her, goo and tell my brethern that they goo vnto Galile, there they shall see me .&c. Seyng therfore that a woman did weep after suche a sorte and continued in weeping, whiche did seeke him

that was aliue among the dead: whiche touched thee w̄ the hand of her faith: how ought a soule to mourne and to cōtinue in mourning, which beleueth in the, and with his mouth dooth acknowlege thee to be his redemer that sittest now in heauen & reignest euery where: How muche therfore ought such a soule to mourn & wepe, which loueth thee with all his hart, and with his whole desire doth couet to see thee: Oh onely refuge, the only hope of wretches, vnto whom no man nedeth at any time to pray without hope of mercy, graunt vnto me this grace for thy sake, and

for

for thy holy names sake, that as oft as I think vpon thee as oft as I speake of thee, write of the, rede of thee, cōfer of thee, as oft as euer I remembre thee, stand before thee, offre vp prayses, prayers and sacrifice vnto thee: so oft I may wepe aboundauntly with teares in thy sight, so ỳ my teares may be to me in stead of bread day and night. Thou truly king of Glory and master of all vertu, hast taught vs with thy wurd and with thin ersample to mourne and wepe, wher as thou saist. Blessed be they ỳ mourne, for they shalbe confortted. Thou didst weep for thy

frende that was dead, and didst let teares fall downe plentcously for the cities whiche shulde perish. I beseche thee (O good Jesu) by those most precious teares and by all thy mercies and pieties, wherwith thou didst vouchsafe meruelously to helpe & succour vs that were lost: geue me the grace to weep and to be earnestli repentaunt for my sinnes, whiche grace my soule desireth and coueteth very muche, and except it cum of thy gift: I can not haue it, but by the holy ghost whiche dooth mollify the hard harts of sinners, and prouoketh them to weping.

Geue

Geue me the grace of teares, like as thou gauest to our forfathers, whose exãples we ought to follow, that I may bewayle my self in all my life, like as thei did bewaile themselues day and night. Geue me the dew of thy grace from aboue, and also a dew of teares benethe, that my teares may be vnto me in stead of bread day and night: and that I may be made in thy sight (O Lorde my God) by the fier of thy prouocation, a fat and acceptable sacrifice. Make me to be mortified & killed vpõ thaltar of min hart, & that I may be receiued

of thee as a fat and a ſwete ſmel ling ſacrifice. Geue vnto me (O good Lorde) a plentefull flow- ing and cleare well of teares, in the whiche I may waſh continu ally this foule and ſpotted ſacri- fice. For although I haue offred vp my ſelfe, wholy vnto thee, by the help of thy grace. Yet neuer- theles in many thinges I offend thee dailly, becauſe of my great fragilitie and weakneſſe. Geue me therfore the grace of teares (O bleſſed God) and moſt eſpe- cially throw the great ſwetnes of thy loue & the remembraunce of thy mercies, prepare this ta- ble for thy ſeruaunt in thy ſight,

and

and geue me powꝛer that as oft as I liſt I may be ſatiſfied of it. Gꝛaunt vnto me foꝛ thy goodnes and pitie, that this thy cup repleniſhed and filled full, may ſatiſfie my thirſt, that my ſpirit may couet thee, & that my mind may burne in thy loue, foꝛgetting all vanitie and miſery. Heare (my God) heare, thou that art the ſtirrer vp, and quickner of my dull eares, heare what I deſire & aſke: and geue me grace to aſk that which thou heareſt. O pitifull Lorde, which art wōt to be eaſyly entreated, be not hard to be entreated of me becauſe of my ſinnes, but foꝛ thy good-

goodnes receiue the prayers of thy seruaunt: and graunt me theffect of my peticion & desire.

¶ In this prayer mans minde is very muche and plenteously stirred & moued, if it be said in quietnes.

O Lord Jesu, o gentle and louig Jesu, o good Jesu which didst vouchsafe to dye for oure sinnes, & didst rise again for our iustificacion, I beseche thee by thy glorious resurrectiō, to raise me vp oute of the sepulchre of vices and all my sinnes, & geue me dayly parte in thy first resurreccion to thintēt I may receiue some part in the latter resurreccion. O mostmighty king which didst

didst ascend into heauē, with the triumphe of thy glory, and sittest on the right hand of thy father, draw me vpward towards thee, that I may run after thee in the swete sauour of thine anoyntments. Let me run & not faint when thou drawest me and leadest me running: draw the mouth of the soule that thirsteth after thee, vnto the high fluddes and streames of thine eternall abundaunce & sacietie, yea draw me holly vnto thy self which art the liuing well, to thintent I may according to my capacitie, drinck of that wherupon I doo liue.

O my God my life, thou didst say wō thy holy & blessed mouth, If any man thirst, let him cum vnto me and drincke. O well of life, graūt vnto my thirstie soule alway to drink of thee, that according to thy holy and true promise, waters of life mai flow out of my belly. O well of life replenish and fill my minde full of the riuer of thy pleasure. Make my hart to be drunken as it were in thy loue, that after the maner of the that be drunken with wine, whiche forget all thinges saue ý cup: so I may forget al vain and earthly things, and continually haue nothing els in my remembraūce

braunce but the only, accoꝛding as it is wꝛitten, I remembꝛed God and was delited. Geue me the holy Ghoſt whom thoſe waters did ſignifie, whiche ỹ didſt pꝛomiſe to geue to thẽ that thirſted after thee. Gꝛaunt I beſeche thee) that I may aſſay to goo wꝭ my hole deſire and all my ſtudy toward ỹ place vnto the whiche, we beleue thou didſt aſcend the foꝛty day after thy reſurreccion, that in this pꝛeſẽt miſery I may be onely in body: but in thought and deſire, alwayes with thee: ỹ my hart may be there where as thou art whiche art my treaſure wurthy to be coueted, and much

to

to be loued, wherwith no treasure is wurthy to be compared. In this greate flud of this life, where as wee are tossed with stormes on euery side, there is no stedfast standing or place high inough about the waters, no not for the foote of a doue to rest vpon in this (I say) there is no safe or quiet peace: nowhere any sure rest: euery wher battail and strife: euery where enemies and fightings without dores, & feare at home within dores. And forasmuch as the one part of vs is heauenly, and the other earthly: our bodi whiche is corrupted, doth loden and is burdenous vn

to

to the soule. Therfore my mind whiche is my felow and frend, being wery withwādering forth of the way, is sick and lieth all to torne andrent of those things whiche it hathe passed by. It hongreth and thirsteth greatly after vanities, & I haue nothing to set afore it, because I am poor and a begger. Thou (O Lorde) my God, art riche in all good thinges, and the most plenteous geuer of the dainties of heauenly sacietie: geue meat vnto the wery, not suche as it lusteth after, but suche as is conuenient for it: gather together the disperssed: renew and refresh the corne,

loo

Loo he ſtandeth at the doꝛe and knocketh. I beſeche thee by the bowels of thy mercy, wherwith thou being the day ſpꝛing from an high haſt viſited vs, open the hande of thy pitie to a wꝛetche that knocketh, & vouchſafe mercifully to bid him entre in to the, and that he may reſt with thee, & be refreſhed of thee, whiche art the liuing and heauenly bꝛeade, wherwith when he is once fed, and that his ſtrength is cummed to him again: he may aſcend vnto moꝛe high thinges. And being lifted vp out of this vale of miſery & teares, with the wiygs of his

of his godly desire, he may flye vnto the heauenly kingdome. Let my spirit (O Lord I beseche thee) take winges as an Egle, & fly without fainting, let it flye and come to beautifulnes of thy house and to the place where thy glory dwelleth, wher as vpon ỹ meat tables of thy supernal citizens, it may be fed of thy secrets, in the place of thy pasture, by the most plentifull riuers sides. Let my hart rest in thee my God, my hart I say, whiche is as thoughe it were a great sea swellig with waues. Thou whichdidst rebuke the winds and the sea, and there was made streight way a gr-

calme: cum and walke vpon the
ſtuddes of min hart, ỹ all things
whiche belonge vnto me may be
made calme & clere, that I may
embrace thee whiche art mine
onlt God, andthat I may behold
thee whiche art the ſwete light
of mine eyes, without any blind
darknes of troubleſom cogitac-
ons & thoughtes. Let my minde
flie (O Lorde) vndre the ſhadow
of thy wings from heat that it
being coured with the tẽpe-
ratnes of thy pleaſaunt colenes,
may ſing ioifully and ſay. I will
lay me doune and reſt in peace.
Let my memory ſleep (O my
God

God I beseeche thee) from all euils, make it to hate iniquitie & to loue righteousnes. For what cã be better or more delectable, then in the middest of the darknes of this life, and emongst the manifold and bitter miseries of the same, to desire feruentli heauenly swetenes: to couet euerlasting blessednes: a mans mind to be holde euer there, where as he may be moste sure to haue infallible and true ioyes. O Lorde whiche for thy louing kindnes art moste wurthy to be desired and coueted of al thinges: when shall I see thee: When shall

I appeare before thy face: when shall I be satisfied of thy glory: when wilt thou bring me forthe of this darke prison, that I may confesse thy name, so that afterward I be no more pricked: whē shall I passe? goo to that marueilous and beautifull house of thine, wheras the voice of gladnes and reioising doth sound in the tabernacles of iust men: Blessed are they that dwell in thy house (O Lorde) they shall praise thee euer worlde without ende. Blessed ar they, yea blessed in dede, whom thou hast chosen, and taken into that heauenly inheritaunce. Behold (O Lord thy

saincts

saincters sorish before thee like vnto lilies, for they are repleni-shed with the plentcousnes of thy house, and thou doost geue them to drink of the flowing riuer of thy pleasure, because thou art ỹ well of life, and in thy light and brightnes they doo see light, soo greatly that they them selues, whiche are a light, whiche was made bright by the, o god which doost geue them light, doo shine like vnto the sonne in thy sight. O how marueilous how faire & beautifull, how acceptable are thy mancions & dwelling places of thy house, O Lord of powers. My sinfull soule doth couit to en

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tre into them. O Lorde I haue loued the comlynes of thy house and the place where thy glory dwelleth I asked one peticion of the Lorde, and the same will I require: that I may dwell in the house of the Lorde all the dayes of my life. Like as the hart coueteth to goo vnto ỹ waterbrooks euen so dooth my soule desire to come vnto thee. O God. When shall I come and appeare before the face of my Lord? When shal I see God after whom my soule longeth very sore? whē shal I see him in the land of ỹ liuing? For in this land of the dead, he can not be seen w̄ mortal eies: what shal I doo wretch ỹ I am, which

am fettred wᵗ the heaui giues of mortalitie: What shall I doo: whiles we cōtinue in this body, we go astray frō ẏ lorde, We haue here no abidig place for euer but we labour for one ẏ is to come. Our free citie is in heauē. Woe is me, me think I dwel emongst ẏ barbarous nations & infidels, & not emongst the faithfull Israelites, I led my life in ẏ tentes of Cedar. My soule hath dwelt too long with them that hate peace and quietnes. Who will geue me wings as a doue that I may flye & rest me. There is nothing that I desire or delite so muche in, as to be in my Lords cōpany,

it is good for me to cleaue vnto God. Oh graunt me, (O lorde) whiles I am in this fraile membres, to stick vnto thee, as it is written, he that cleaueth vnto the Lorde is all one spirit with him. Geue me therfore I beseche thee, the winges of contemplacion, wherwith when I am apareled, I may flye vpward, and for asmuche as euery vnlucky & infortunate thing lyeth beneth: doo thou, O Lorde, holde vp my minde, lest it fall headlong, into the lowest botomes of the dark valley, and lest the shadow of the earth shulde come betwene and seperate it from thee, that

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art the bright sonne of right wis-
nes : & lest it, once hid with the
cloudes of darknes : should not
haue libertie, but be letted to
looke for heauēli thinges which
be aboue. Therfore I doo assay
to goo vpward vnto the ioyes of
quietnes and peace, and vnto the
delectable and pleasaunt state of
light. O hold my hart with thy
hand, because it can not be draw
en vnto high things withoute
thee. Thither doo I make haste
where as moste cheefand princi-
pall peace reigneth and continu
all quietnes shineth forth. Hold
and gouern my spirit, and take
it according to thy will, that
thou

thou beig a guide vnto it: it mai
aſcend into the region and con-
trey of plentifulnes, whereas
thou feedeſt Iſraell euerlaſting-
ly, with the food of truthe, to
thintent that there, at the leaſt
wiſe with my ſwift cogitacion &
thought, I may com nie thy wiſ
dom, which remaineth aboue al
things: ouer paſſeth all thinges
and gouerneth all thinges. But
alas there be many thigs, which
when my ſoule would fly vnto
thee, doo cry oute vppõ it. Com-
maund thẽ all, O lorde to holde
their peace, & ſpeak not vnto me
As for my ſoule it ſelf, let it geue
neuer a wurd to anſwer. Let it

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pas by all thinges. Let it clime aboue al thinges that be created and come vnto thee, and that it may fasten the eyes of faith vpon thee, which art the only creator of all things. Let it court vnto thee, and be bent towards thee, Let it think vppon thee by meditacion and contemplacion. Let it lay thee before his eyes for it self, let it rolle and tos thee in his hart: thee I say whiche art the true and cheef goodnes, and the ioy that will remayne euer without ending. Ther is surely mani cõtẽplacions, in the which mans soule is marueylously fed of thee. But in none of them is my soule so much delited, nor yet

hathe so good rest in, as in thee: and when as it thinketh vpon thee, and hathe thee onely in cō-templatiō. Oh how much is thy swetnes, O Lorde, how meruei lously dost thou enspire the harts of them that loue thee? How de-lectable is thy loue, the fruicion wherof they haue that loue no-thing but thee: they seek for no thing els, they couet to think of nothing els. Happy are they whose only hope thou art, which haue no trust but in thee only & all their whole wurk is prayer. Blessed is he that sitteth solita-rili alone and holdeth his peace, & standeth vpon his warde that he

he is set to kepe, continualli day and night, that yet whiles he is in this fraile body, he may be able to taste somewhat thy pleasauntes. I require thee by those thy woundes whiche bringe healthy vnto vs, whiche wounds thou suffredst vppon the crosse for our health, out of the which thy precious bloud wherewith thou redemed vs, did distill and drop downe: wounde this my sinfull soule, for the whiche also thou didst vouchesafe to dye.

Wounde it (I say) with the firy and mighty darte of thy greate charitie. For the wurde of God is liuely and effectuous: & more pear-

pearcing & sharp then any two edged swoorde. Thou, O chosen dart & most sharp swoord, whiche arte able by thy power to perce thoorow the hard sheeld oor buckler of mans hart, fasten & stick the shaft of thy loue in my hart, that my soule may say vnto thee, I am wounded with thy charitie, so that forth of that same woũd of thy loue, teares may flowe most plenteously both day and night. Strike O Lord, strike I beseech thee, this most indurated and hardened mind of mine with the sharp dart of thy loue, & perce it deper & deper into the inermost partes therof by thy mightie power, & so bring oute

of my head, abundaunce of water, and out of mine eyes a very well of teares continually running throwe the great affect & marueious desire to see thy glory, ỳ I may mourn day & night without taking any comfort in this life, vntill in thy heauenly wedding chambre, I may se thee my welbeloued and beautifull spouse, my god & my Lord. And that there when I see thy glorious, marueilous and beautifull face, ful of all swetnes, togither with them whiche thou haste chosen: then I say, I may worshyp humbly thy maiesty: & there at the laste beeing replenished with heauenly and vnspeakable

reioising of euerlasting gladnes I may euen cry out with them that loue thee (saying) Beholde that whiche I haue long desired now I haue obteined. For I am ioyned in heauen vnto him, whō when I was in earth, I loued with all my strength, with all my chastitie I embraced him, vnto whom with all my loue I did stick & cleaue. Him doo I praise, bl esse and wurship that liueth & reigneth God worlde without ende. Amen.

A prayer in time of tribulation.

HAue mercie on me (o Lorde) haue mercie on me a moste wretched sinner, whiche doo cō-

mit-

mit wickedli, and doo suffre ther foze wozthely, whiche doo sin cõtinualli, & suffre thy scourge ther foze daily. If thou take my daily tribulacion as a recompence foz the euils whiche I haue cõmitted: then it is not somuch that I suffre. Foz it is a great deale moze greuous which I haue trel passed, then ỹ whiche I doo suffer. Thou art iust, O Lozd, & thy iudgemẽt is accozding to right. Yea all thy iudgmentes ar iust & true, and thou, O lozde our god, art iust and righteous: foz there is none iniquitie in thee. Thou dost not vniustli, noz yet cruelly scourge and punish sinners, O

all mighty and mercifull God, whiche when we had no beyng at all didst mightily create and make vs. And when we were lost by oure owne faulte, thou by thy pitie and goodnes, marueilously didst recouer vs.

I know and am very certayn & sure, that our life is not led by soden motions, but it is disposed and gouerned of thee, O Lorde our god. Wherby I know thou takest care for all men, and most chiefly for thy seruaunts, whiche haue put theyr whole hope in thine oneli merci. Therfore doo I beseche & humbli require the, that thou woldst not deale with

me

me accordig to my sinnes, wherwith I haue deserued thine angre: but accordīng to thy great mercifulnes, whiche exceadeth, yeathe sinnes of the hole world. Thou, O Lorde which outwardly doost punish & scourge, graunt me inwardli a pacience that wil neuer faile, so that thy praise neuer depart away frō my mouth. Haue merci on me, o lorde, haue mercy on me & help me, as thou thinkest best to be most necessary for my body and soule. Thou knowest all thinges: thou canst doo all thinges, whiche liuest for euer and euer.

¶ A very deuout prayer to the sonne.

O Lorde Jesu Christe sonne of the liuing God, which being vpon the cros with thy handes spred abroade for the redemptiō of all mankinde didst drinke the most bitter cup of thy passion I beseche thee that thou woldest vouchsafe to geue me help this day & euer. Lo, I a poore wretch cum vnto thee, whiche art riche, a sinner vnto thee that art mercifull. Let me not retourn home contemned and dispised with no thing. I begin a hungred, let me not leaue of fasting I cum vnto thee as though. I were famished, let me not go away vnfed. Although before I eate, I sigh & sorow

sorow: yet after my sorow, geue me somwhat to eate. First of all good Iesu, I acknowledg before thy maiestie mine vnrighteousnes towards thee. Beholde, O Lorde, I was conceyued in sin & borne in the same: & thou didst wash them of from me, & sanctified me: but I afterward defiled my selfe with bigger and more greuous sinnes. For I was born in sin of necessitie, because I could be borne none otherwise. But afterward I rolled my self willingly in sinnes. Neuertheles thou, O Lorde being mindful of thy pitie, didst take me out of the house of my carnall father

& out of the tents of the vngodli and hast enspired me & put me in mind to folow thee, with the generation of them that seeke thy face, of thē that walke in ỹ right pathe, of them that abide & continew emongst thelillies of chastitie: & of them that sit downe together wt the at supperof most scarcitie & least exces. But I an vnkinde person, forgetting soo many great benefites, after that I was entred into religion & holines did cōmit many vnlawful things. I did offend wunderfull vngraciously: & where I shuld of right, haue amended min euill life, and lest my sinnes: I heaped

sinnes

sins vpō sinnes, & these be the euils, o Lorde wherwith I haue dishonored the, & haue spotted & defiled my self (whom thou didst creat after the similitude and liknes of thine own self) with pride vaine glory and other many euills wherwith mine vnlucky soule is vexed, punished, torne & destroyed. Beholde, o lord mine vnrighteousnes is gon ouer my head and ar like a sore burden, ouer heauy for me to beare. And except thou, whose propertie is euer to haue mercy & to forgeue, doo lay vnder me ȳ right hand of thy maiesty: I shal be cōstrained miserably to sink in to the deep and be drowned. Geue

Geue heed, o Lord god & behold, because thou art holy, Looke how mine enemie assaulteth me saying, God hath forsaken him, I will persecute him and catche him, because there is no mã that will deliuer him. But thou lord how long? Turne again & delyuer my soule, saue me for thy mercies sake. Haue mercy vpon thy sõne, whõ thou hast brought forth with no small sorow and paine: & be not so ententife vnto mine euilnes, that thou forget thine owne goodnes: what father is there but he will deliuer his sonne: yea & what fathers is there that will not correcte his sonn

ſonne and chaſten him: but with the rod of pity. Therefore, O father and Lorde, although I be a ſinner yet can I not chuſe but be thy ſon, becauſe thou haſt made me, and made me again when I was mard with ſinne. Repaire & amend me now, o Lord, but firſt of all, I being mended & chaſtiſed with thy ſcourge, deliuer me to thy ſonne. Can a mother forget the child ſhe bare of her wōb and ſureli, although ſhe ſōtimes be forgetful: yet thou (O father, haſt promiſed not to forget vs. Behold I cry and thou doſt not heare me. I am vexed with ſorow and thou conforteſt me not.

what

What shall I say: or what shall I doo, most wretched caitife that I am: I beig desolate of so great comforte, am cast out from the sight of thine eyes. Wo be vnto me: from how great goodnes, into how great a mischefe am I fallen: whether purposed I to go, and whether am I comen: Where am I? and where am I not: whom did I study to attein vnto: and what euils haue I obteyned: I sought for good thigs, and beholde I haue found trouble & care. Behold now I am in the state of deathe, and Jesus is not with me. And surely it were better for me to haue nothing at all,

all, yea no beyng at all: thē to be without Jesu. It is better not to liue then to liue without life. And thou O Lorde Jesu, where be thine olde mercies? wilt thou be angry towardes me for euer? Be pacified I beseche thee, and haue mercy vpon me, and turne not thy face away frō me, which to thintēt thou mightest redeme me, didst not turne a way thy face from thē that rebuked thee and spitted vpon thee. I confes and acknowledge that I haue sinned and my conscience deserueth damnation and the penaunce that I am able to doo is not sufficient to make amēds

for

for mine iniquities. But sure & certain I am that thy mercy exceadeth all offences that a man can doo. Oh doo not (I beseche thee most pitifull Lorde) write my heynous sinnes against me, ỹ thou shuldest entre into iudgement with thy seruaunt. But according to the multitude of thy mercies, cros & blot out mine iniquities. Wo be vnto me wretch that I am, when the day of iudgment commeth, and the bookes of consciences shalbe layd wide open: when it shalbe said of me Lo, looke vpon this felow & his wurkes: What shall I doo then, O Lorde my God, when the heauens

uens shall reuele and shew forth mine iniquitie, & the earth shall arise vp and testifie mine iniquitie, against me? Beholde I shalbe able to geue neuer one word to answer, but to stande in thy presence trimbling, quaking, vtterly confounded and holding downe my head for shame. Alas wretch that I am, what shall I say? I will cry vnto thee, o lorde my God. Why am I consumed & fretted with holdig my peace? But if I should speak: my greef would not cease. And if I hold my peace: I shalbe most bitterly vexed within me. Mourne o my soule, & lament as a widow for her

her first husbande, that she had in her yong age. Houle wretche & cry out with weping because thy spouse Christ hathe forsaken ther, O God almightie let not thine angre fall vpō me: because that if thou lay somuche to my charge as is dew for my sinnes: it is so muche that I can not receiue it. Sureli my power is not able for to suffre or beare it. Haue merci vpon me least I dispeire. But in despeiring I will take hart to me and be sōwhat cōforted. For all though I haue committed so muche that thou mayst condemne me wurthely: yet thou hast not lost that wher-

with

with thou wast wont to saue sinners, nether dost thou reioise at the destructiō & los of them that dye, yea to thintente that dead men might liue, thou thy self didst die: and thy deathe did kill the deathe of sinnes. And if they were reuiued again and did liue by thy deathe: I beseech thee, let not me die, now ỹ thou liuest Send downe thy hand & power from hie, and deliuer me out of the hands of mine enemies, that they reioyse not ouer me and say, let vs deuoure him. Who euer (O good Iesu) needed to mistrust of thi merci? which whē we were thine enemies didst redeme

vs

vs with thy blud, and reconciled vs vnto God? Beholde, I being hid vnder the ſhadow of thy mercy, doo come vnto the throne of thy glory requiring, & I doo rũ crying and knocking vntil thou take pitie vppon me. For if thou didſt call vs to pardon & forgeuenes before we laboured for pardon: how ſoone ſhall we obtein forgeuenes when we aſke it? Doo not remembre, o moſt boũtefull Jeſu, thy iuſtice toward a ſinner: but think vpon thy liberalitie & gentlenes towarde thy creature. Doo not remẽbre thine angre toward the giltie, but remembre thy pity and mercy toward

ward a wretche. Forget me iny I proudly did prouoke & moue thee to wrath: and look vppon a wretche that calleth vpon thée. For what is Jesus but a sauior? Therfore, good Jesu, for thine owne sake, arise and helpe me: and say vnto my soule. I am thy health and thy safegarde. I presume muche and am very bolde of thy goodnes (O Lord) because thou doost teache vs to aske, to seek and to knocke, wherfore I being admonished by thy wurd doo aske, seek and knock. And thou, O Lorde that commaundest vs to aske, make me able to receiue. Thou that geuest coun-

cell to seeke, graunte that I may finde. Thou that teachest vs to knock, opē to me when I knock, and confirme me whiche am vnstable and wauering, restore me that am lost, raise me ỹ am dead: and vouchsafe to direct & gouern in thy fauoure all my sences, my thoughts and doings, that frō henceforth I may serue thee, I may liue toward thee and that I may commit my self vnto thee I knowe (O my Lord) that thorow this that thou hast made me, I owe and am in det vnto thee euen mine owne selfe: & because thou hast redemed me and wast made man for my sake: for this

I say

(I say I owe vnto thee more thē my selfe. Lo I haue no more: nether can I geue that whiche I haue vnto thee, without thee. But doo thou take me and draw me vnto thee, ỳ I may be thine in folowing & louing thee: like as I am thine in condicion &, creation, whiche liuest and reignest world without ende.

Amen.

(:)

FINIS.

The Letany.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the father of heauen. &c

O God the sonne redemer of the world: haue mercy vpon vs myserable sinners.

O God the sonne, redemer of. &c.

O God ỳ holy Ghost proceding frō the Father & thę sōne: haue mercy vpō vs miserable sinners.

O God the holi Ghost proceding &c

O holy, blessed, & glorious Trinitie, thre persōs & one god: haue merci vpō vs miserable sinners.

O holy blessed and glorious . &c.

Remember not Lorde our offēces, nor the offēces, of oure forefathers nether take thou vengeaunce

aunce of oure sinnes. Spare vs good lord, spare thy people whō thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From all euill & mischief, from sinne, from the crafts & assaults of the deuill, from thy wrath, & from euerlasting damnation.

Good Lorde deliuer vs.

From all blindnes of hart, from pride vaine glory and hipocrisy, from enuy hatred and malice, & all vncharitablenes.

Good Lorde deliuer vs.

From fornication and all deadly sinne, & from all the deceits of the world, ỳ flesche & the Deuill.

The Letany

Good Lorde deliuer vs.

From lightenīges and tempests, from plague, pestilence & famine, from batell and murder, and frō sodain death.

Good Lorde delyuer vs.

From all sedition and pryuy conspiracie, from all false doctrine & heresy, from all hardnes of hart, and contempt of thy wurde and Commaundemente.

Good Lorde deliuer vs.

By the mistery of thy holy incarnation, by thy holy natiuitie and and circumcisiō, by thy baptisme fasting and temptation.

Good Lorde deliuer vs.

By thine agony & bloudy sweat, by thy cros and passion, by thy precious deathe & buriall, by thy

glorious Resurrection and ascē-cion, and by the comming of the holy Ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in al time of our welth, in the hour of death & in the day of iudgmēt.

Good Lorde deliuer vs.

We sinners doo beseeche thee, to hear vs O Lorde God, and that it may please thee to rule ond go uern thy holy Churche vniuer-sally in the right way.

We beseeche thee to hear vs good lorde.

That it may please thee to keep and strengthen in the true worshipping of thee, in righte-ousenes and holines of life, thy ser-

ſeruaunt Elizabeth oure moſte gratious Queen & gouernoure.

We beſeeche thee to hear vs goodlorde.

That it mai pleaſe the, to rule her hart in thy faith, feare, and loue and that ſhe may euermoze haue affiaunce in thee, and euer ſeek thy honour and glozy.

We beſeeche thee to hear vs. &c.

That it may pleaſe the to be her defender and keper, geuing her the victozi ouer all her enemies.

We beſeeche thee to hear vs. &c.

That it may pleaſe thee to illuminate all Biſhops, Paſtoures and Miniſters of the Churche, with true knowledg and vnderſtanding of thy wurde: and that bothe by their preaching and living

uing they may set it furthe and shew it accordingly.

We beeseeche thee to hear vs. &c.

That it may please thee to endu the Lordes of the counsell, & all the Nobilitie, with grace wisdom, and vnderstanding.

We beseeche thee to hear vs. &c.

That it may please thee to bles and keep the magistrats, geuing them grace to execute iustice and to maintain truthe.

We beseeche thee to hear vs &c.

That it may please thee to blesse and keep all thy people.

We beseeche thee to hear vs. &c.

That it may please thee to geue to all nations vnitie, peace, and concorde.

We beſeeche thee to heare vs .&c.

That it may pleaſe thee to geue vs an hart to loue and dread the, and diligently to liue after thy Commaundements.

We beſeeche thee to hear vs.

That it may pleaſe thee to geue all thy people increace of grace, to hear meekly thy wurd, and to receiue it with pure affectiō, & to bring foorth the fruits of ẏ ſpirit

We beſeeche thee to heare vs. &c.

That it may pleaſe thee to bring into the way of truthe, all ſuche as haue erred and are deceyued.

We beſeeche thee to heare vs .&c.

That it may pleaſe thee to ſtrēgthen ſuche as doo ſtand, and conſoꝛt and help the weak herted &

to raise vp them that fall, and finally to beat down Sathan vnder our feet.

We beseeche thee to heare vs. &c.

That it may please thee to succour, help and comfort all that be in daunger, necessitie and tribulation.

We beseeche thee to heare vs. &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of childe, all sick persons & yung children, and to shew thy pitie vpon all prisoners and captiues.

We beseeche thee to heare vs &c.

That it may please thee to defend and prouide for the fatherles children, and widowes, and all that

that be desolat and oppressed.

We beseeche thee to heare vs &c.

That it may please thee to haue mercy vpon all men.

We beseeche thee to heare vs. &c.

That it may please thee to forgeue our enemies, persecuters & slaũderers, & to turn their harts.

We beseeche thee to heare vs. &c

That it may please thee to geue and preserue to our vse, the kindly fruits of ỹ earth, so as in due time we may enioy them.

We beseeche thee to heare vs. &c.

That it may please thee to geue vs true repẽtance, to forgeue vs all our sinnes, negligences, and ignorauances, and to endue vs with the grace of thy holi spirit,

to

to amende oure liues according to thy holy wurde.

We beseeche thee to heare vs. &c.

℣ Sõne of God: we beseech the e to heare vs.

Sõne of God we beseeche theeto. &c.

℣ Lambe of God that takest a way the sinnes of the worlde:

Graunt vs thy peace.

℣ Lambe of God that takest a way the sinnes of the world.

Haue mercy vpon vs.

℣ Christe heare vs.

O Christe heare vs.

℣ Lorde haue mercy vpon vs.

Lord haue mercy vpon vs.

℣ Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

℣ Lorde haue mercy vpon vs.

Lorde

The Letany

Lorde haue mercy vpon vs.

¶ Oure father whiche art in heauen. &c.

And lead vs not into temptaciō.

But deliuer vs from euill. Amen.

¶ The verſicle.

O Lorde deal not with vs after our ſinnes.

¶ Anſwere.

Neither reward vs after oure iniquities.

O God merciful father, that diſpiſeſt not the ſighing of a contrite hart, nor the deſire of ſuche as be ſorowfull, mercifully aſſiſt our prayers, that we make before thee in al oure troubles and aduerſities, whenſoeuer they oppres vs. And gratiouſly hear vs, that thoſe euils, whiche the craft and ſutteltie of the deuill or man

wurketh against vs be brought to nought and by the prouidence of thy goodnes, they may be dispersed, that we thy seruaũts being hurt by no persecutions, may euermore geue thanks vnto thee in thy holy Churche, through Iesus Christ our Lorde.

℣ O Lorde arise help, and deliuer vs for thy names sake.

O God we haue heard with our eares and our fathers haue declared vnto vs ẏ noble wurcks that thou diddest in their daies, and in the olde time before them.

℣ O Lorde arise, help vs, and deliuer vs for thy honour.

Glory to the father, the sonne, & to the holi ghost. As it was in the beginning, is now. &c. Amen.

From oure enemies defēd vs, O Chriſte.

Graciouſly looke vpō oure afflictiōs.

Pitifully behold the ſorowes of oure hart.

Mercifully forgeue the ſinnes of thy people.

Fauourably with mercy heare oure prayers.

O ſonne of Dauid, haue mercy vpō vs.

Bothe now and euer vouchſafe to heare vs, O Chriſte.

Graciouſly heare vs, O Chriſte, graciouſly heare vs O Lorde Chriſte.

O Lorde, let thy merci be ſhewed vpon vs.

As we doo put oure truſt in thee.

Let vs pray.

WE humbly beſeeche thee, O father, mercifulli to loke vpō

our infirmities, and for the glory of thy names sake, turn from vs all those euils ỹ we most righteously haue deserued: And graunt that in all our troubles we may put our whole trust and confidence in thy mercy, & euermore serue thee in holines and pureness of liuing to thy honor & glory, through our oneli mediatour and aduocate Jesus Christe our Lorde. Amen.

¶ A prayer for the Queen's Maiestie.

O Lorde our heauenly Father high & mighty, king of kings, Lorde of Lordes, the only ruler of Princes, whiche doost from

thy throne beholde all the dwellers vpon the earth: mostehartely we beseeche thee with thy fauour to beholde our moste gratious soueraine Lady Queen Elizabeth, and so replenish her with the grace of thy holy spirit that she may alway incline to thy will and walke in thy way. Endue her plentifully with heauenli gifts. Graunt her in helth and welth long to liue, strength her that she may vanquish and ouercome all her enemies. And finalli after this life, she may attain euerlasting ioi and felicitie. Through Iesus Christ our Lord. Amen.

and Suffrages

¶ For rain if the time require.

O God heauenly father whiche by thy sonne Jesus Christe, hast promised to all thē that seek thy kingdom and the righteousnes therof, all things necessary to theyr bodely sustenaunce: sēd vs we beseeche thee in this oure necessitie suche moderat rain & shoures that we may receiue the frutes of the earth to our cōfort, and to thy honor, through Jesus Christ our Lorde. Amen.

¶ For faire wether.

O Lord God, which for ỹ sinne of mā diddest once drowne all the world except eight persons,

and afterward of thy great mercy diddest promise neuer to destroy it so again, we humbly beseech thee, that although we for our iniquities haue wurthely deserued this Plague of raine and waters: yet vpon our true repẽtaunce, thou wilt sende vs suche weather, wherby we may receiue the fruites of the earth in due season, and learne bothe by thy punishment to amend oure lyues, and for thy clemency to geue the praise & glory, through Jesus Christ our Lorde. Amen.

A prayer of Chrisostome.

ALl mighty God whiche hast geuen vs grace at this time with

with one accorde to make our cō
mon supplicacions vnto thee, & thou
dooste promise: that when .ii. or
iii. be gathered in thy name, thou
wilt graunt their requests: fulfil
now (O Lorde) the desires and
peticions of thy seruauntes, as
may be moste expedient for thē:
graūting vs in this worlde knowe
ledge of thy truthe, and in the
worlde to come life euerlasting.
Amen.

¶ In the time of dearth & famin.

O God heauenly father, whose
gift it is y the rain doth fal,
the earth is frutefull, beastes in-
creace, and fishes doo multiply.
Beholde we beseche thee, the af-

flictions of thy people, & graunt that the ſcarcitie & dearth (which we doo now moſt iuſtli ſuffer for oure iniquitie) may through thy goodnes be mercifully tourned into cheapnes and plenti, for the loue of Jeſu Chriſt our Lord: to whom with thee and the holy ghoſt, &c. Or thus.

O God mercifull father, whiche in the time of Heliſeus the Prophet, didſt ſodēly turn in Samaria, great ſcarcitie and dearth into plenty and cheapnes, and extreme famine into aboundāce of victuall: haue pitie vpon vs, y̆ now be punished for oure ſins with like aduerſitie, encreaſe the frutes

frutes of the earth by thy heauēly Benedictiō: And graunt that we receiuing thy bountifull liberalitie, may vse the same to thy glory, our comfort, and relief of our nedi neighbours, through Iesus Christ our Lorde. Amen.

¶ In the time of warre.

O Almighty God, King of all kings, and gouernour of all thinges, whose power no creature is able to resist, to whom it belōgeth iustli to punish sinners & to be mercifull vnto them that truly repēt: saue & deliuer vs (we humbly beseeche thee) from the hāds of our enemies, abate their pride, asswage their malice, &

con,

confound their deuises, that we being armed with thy defence, may be preserued euermore frō all perils to glorify thee, whiche art the only geuer of all victory: through the merites of thy only sone Jesus Christe oure Lorde. Amen.

¶ In the time of any common plage or sickness.

O Almighty God: which in thy wrath in the time of king Dauid didst slea with the plage of pestilence three score & ten thousand, & yet remembring thy mercy, diddest saue the rest: haue pity vppon vs miserable sinners, that now are visited with greate sick-

sicknes & moztalitie, that like as thou diddest then commaunde thine angell to cease from punishing: So it may now please the to withdzaw frō vs this plague and greuous sicknes, thzoughe Jesu Chzist oure Lozde. Amen.

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(:::)



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